

THE ECLECTIC REVIEW,

FOR DECEMBER, 1827.

Art. I. *Lectures on Select Portions of the Evidences of Revelation*, delivered at the Monthly Meetings of the Associated Ministers and Churches of the London Congregational Union. By the following Ministers: William Orme. W. B. Collyer, D.D. &c. H. F. Burder, M.A. James Stratten. William Walford. John Pye Smith, D.D. Andrew Reed. Spedding Curwen. Robert Philips. John Morison. Robert Winter, D.D. Joseph Fletcher, M.A. 8vo. pp. 462. Price 10s. 6d. London. 1827.

THE Association of Ministers and Churches of the Congregational order, from which this volume emanates, has existed for nearly a hundred years, although it has only of late assumed a definite character, or made itself extensively known by any active operations.

‘ It originated in the year 1730. The impelling motive which gave birth to it was, the earnest concern of several ministers and others, to promote among the Protestant Dissenters, a greater regard than they supposed at that time to exist, to the leading doctrines of the Reformation. With this view, they formed themselves into a society, and adopted two plans in order to accomplish, with the blessing of God, their great object. One was, the institution of these Monthly Exercises. The other was, the formation of a plan for the education of young men for the ministry; a plan out of which, together with some important co-operation, has arisen that most valuable seminary now designated Homerton College.

‘ When these services commenced, at the period before mentioned, they wore rather a different aspect from that which they afterwards assumed. For one winter and spring season, a weekly sermon on some important doctrine of the Gospel, was preached in one place, the Rev. Mr. Bragge’s meeting-house in Lime-street. These were the “Lime-street Lectures,” which were afterwards printed in two volumes. The names of Bragge, Abraham Taylor, Sladen, Goodwin, Hurrien, Bradbury, Wilson, Hall, and Gill, are sufficient to recommend the discourses to attention. From the expiration of that

course, the Lectures became monthly, and circulated to various places of worship in London, and a few beyond the limits of the metropolis. And from the formation of the seminary at Plasterer's Hall, afterwards at Mile End, and now for many years at Homerton, the two institutions were considered as closely connected.....

' Since the commencement of the present course, part of which is now submitted to the attention of the public, an attempt has been made to render the existing arrangements of the Monthly Meeting as much as possible subservient to the formation of a general union of congregational churches and ministers in the metropolis.....The profits arising from the sale of the volume, will be devoted to the interests of the London Congregational Union.' Preface.

We are extremely glad to find, that the orthodox Dissenters of the metropolis are beginning to be awake to the necessity of a more effective union than has hitherto subsisted among their churches. Four years ago, we had occasion to advert to this subject at some length, and we shall not now enlarge upon either the objects to which such a union might be rendered subservient, or the considerations which make it desirable. We are persuaded, that, if ' a union of Congregational churches ' throughout the kingdom ' is ever to be realized,—a union which should give strength and compactness to the denomination, secure its simultaneous operations, and give the character of unity to the aggregate body,—it must begin with a metropolitan union; one of a purely religious nature, but which shall commend itself to general respect by its activity and usefulness. To what immediate object the profits of this volume are to be applied, we are not informed: we suppose, to the maintenance of the monthly lecture, a very desirable measure. It strikes us, that the objects of the " Society for promoting Christian Instruction in London and its Vicinity," would fall within the legitimate province of such a Union. At all events, the spiritual wants of London will demand from them further efforts than a monthly lecture; and while, on the one hand, an extended system of popular religious instruction is greatly needed, to meet the condition of the working classes, it appears to us, that an annual course of lectures of a still higher character, on subjects of theology and ethics, ecclesiastical history, moral evidence, and Biblical criticism, might be rendered highly acceptable and extensively useful, if sufficient pains were taken to render them worthy of public countenance.

The present volume does great honour to the Associated Ministers, and we receive it as a pledge of their future labours. The names of the respective lecturers stand too high with the public, to render it necessary for us to give a formal recommendation of the work, which imbodyes a mass of argument and

information on the Evidences of Christianity, which we believe cannot be found in any other volume of the same compass. The Lectures are twelve in number, on the following topics. I. Introductory, on the Advantages of an enlarged Acquaintance with the Evidences of Revelation. II. The Divine Legation of Moses. III. The Evidence arising from Prophecy. IV. The Evidence arising from Miracles. V. The Evidence arising from the Character of Christ. VI. The Evidence to the Divine Origin of Christianity from the Resurrection of Christ. VII. The Evidence derived from the Success of the Gospel. VIII. Internal Evidences of Christianity. IX. The Practical Influence of Christianity an Evidence of its Divinity. X. The Experimental Evidence of Christianity. XI. The Best Methods of counteracting Infidelity. XII. On the Mysteries of Revelation.

It is scarcely possible that twelve lectures, by as many different individuals, should be uniform or equal in merit and excellence. Variety is not to be obtained without some attendant disadvantage. And the necessity of comprising each subject, however copious, within the limits of a single discourse, rendered it unavoidable that some points should receive a comparatively superficial treatment. It will be observed, that the historical evidence which attests the credibility of the Christian Revelation, though referred to in Mr. Orme's able introductory sketch, does not form the subject of a distinct lecture. If it was thought that Dr. Chalmers's masterly performance superseded, in any degree, the necessity of going over this ground, other branches of evidence might have been passed over, which have been treated with equal ability by preceding writers. We cannot, however, admit this reason, and must regret, therefore, that in like manner, one important class of internal evidences, that which relates to the genuineness, authenticity, and inspiration of the sacred volume, is wholly passed over. These omissions will, we hope, be supplied in a future course; and it is with this view that we point them out. With regard to the importance of a familiar and extensive acquaintance with all the branches of Christian evidence, Mr. Orme, in the first Lecture, has some very forcible remarks, which deserve the attention of every reader.

‘ Considered as the means of *intellectual* improvement, I know not a more important exercise in which any person can engage, than the examination of the arguments in support of the truth of christianity. Were the conductors of schools and academies to direct the attention of their pupils to this subject, instead of some of the trivial or less important matters which frequently occupy much of their time, I have no doubt that great benefit would accrue from it. Not that I

would recommend their putting into the hands of young persons, books containing the strength of the infidel cause, that they may find answers to them. This would be injudicious. But with great safety might they put into their hands some of the best works in support and illustration of the christian scheme; and direct them to a course of reading, by which they would be gradually fitted for understanding the whole subject, and enabled to perceive the breadth and the depth of the foundations on which the entire edifice of christianity rests.

* This investigation would sharpen their acuteness and stimulate their improvement. It would lead them to examine the different kinds of testimony and evidence;—to discriminate the pretensions of imposture from the claims of truth;—to appreciate the value of solid argument, and to scorn the wickedness of misrepresentation, and the impiety of levity and jesting on sacred subjects. It would induce a love of truth, a reverence for its claims, a hallowed regard to its authority, with a hatred of every thing opposed to integrity and honour, which might form the basis of moral habits of the most important descriptions.

* It would be impossible to promote this acquaintance with the evidences of revelation without extending the range of their general knowledge. An uninformed or ignorant person is not capable of estimating the full strength of the christian cause. It supposes an acquaintance with many subjects, if its full amount is to be ascertained. History, criticism, science, and experience in argument, all furnish their aid in this important inquiry, and contribute their respective quotas to confirm or elucidate the claims of the word of God. Even an acquaintance with the opposition it has encountered, and over which it has triumphed, tends powerfully to confirm the mind in its truth and divinity.' pp. 21, 2.

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* From the outline of the evidences sketched in this discourse, it appears, that those evidences cannot be fully entered into without a considerable acquaintance with the matter and substance of revelation itself; and this I conceive to be one source of the moral advantage of studying those evidences. We cannot do justice to them without studying the Bible; and it is impossible to study the Bible in a serious temper of mind without being the better for it. God, in his perfect wisdom, has so constructed his word, that we cannot examine it closely, with a view to ascertain any one point, without having its leading subjects constantly pressed on our attention. The moral glory of the divine character; the holiness, justice, and goodness of the law; the infinite benevolence and appropriateness of the gospel; the deplorable condition of the sinner; the safety and blessedness of the christian; the emptiness of the world, and the eternal weight of glory which is to be revealed; continually present themselves when examining the Bible, either from mere curiosity, or from the desire of ascertaining its claims, acknowledging its authority, or discovering its meaning. Such a range of subjects, embracing every topic bearing directly on the salvation of man, must produce some considerable influence and impression on the mind of the inquirer. Their import-

ance, their grandeur, and their adaptation to his wants and circumstances must be, in some degree, felt.

Other subjects, also, belonging to the evidence, though less closely connected with salvation, necessarily lead the soul to God. It is impossible, for instance, to examine the prophecies of the Old Testament, with their recorded fulfilment in the New, without having the mind affected by the various parts of the divine character which are thus illustrated. The predictions relative to a Saviour, shew what was the grand object in the Divine mind from eternity—the redemption of a lost world. They demonstrate that, notwithstanding its rebellion and profligacy, God's thoughts towards it, were invariably thoughts of peace, and not of wrath. The predicted character of the Saviour, shews the magnitude and difficulty of the undertaking, and must lead the mind to reflect on the nature and extent of the evil which rendered such an expedient of deliverance necessary. His foretold sufferings shew the method through which redemption was contemplated from the beginning, and harmonize with the symbolical rites of the Patriarchal and Levitical institutes. In the minuteness of the prophetic detail, respecting the time and place of his birth; his parentage and family; his circumstances and treatment in the world; his sufferings, and death, and glorification; we recognize the infinite wisdom of God in providing against the possibility of an impostor sustaining the character of the Messiah. When all these things are examined, along with the New Testament history, and the perfect correspondence which obtains between the prophecies and the character and work of Jesus of Nazareth, is ascertained, we arrive, not only at a full conviction that he is indeed the Christ, but have a most powerful and salutary impression produced upon the mind by this display of the wisdom, the faithfulness, and the goodness of God.

In examining the miracles of Scripture, too, especially those wrought by our Lord Jesus Christ, we cannot overlook the moral principles which they were designed to illustrate. His miracles were never unnecessary or ostentatious displays of power; they were never wrought to gratify an idle curiosity, or in compliance with importunate demands for satisfaction. Nor were they ever performed with the mere design of establishing his claims, and refuting the calumnies of his enemies. They were always wrought in connexion with the highest and most important end—the good of those who were the subjects or witnesses of them. They were all miracles of benevolence; and thus they perfectly harmonized with the nature and genius of Christianity, as a dispensation of love, and not of judgement. They illustrate the character, as well as the claims of the Redeemer; and prove him in every sense to have been the friend of sinners. While we dwell on the greatness of Him whom the winds and the seas obeyed, and at whose voice the dead came forth; we cannot overlook the infinite condescension and tenderness which regarded the fears of the disciples, pitied the sorrows of the widow, and wept at the grave of Lazarus. While we admire the hand which performed the wonders, we adore the heart which dictated its mighty operations. One view of the miracles of Jesus produces the exclamation of Peter, “Depart

from me, for I am a sinful man, O Lord." Another view of them extorts the exclamation, "Thou art the Son of God, thou art the King of Israel."

'Thus, every part of this subject leads to the works and the ways of God. These will ever be found most worthy of himself, and never fail to effect on the serious mind the most valuable impressions. The subjects of revelation, and the proofs that it is from God, are so interwoven that they cannot be separated. The individual most conversant with the Bible, will invariably be found the most deeply and thoroughly convinced of its truth.'

We cannot extend this extract; but, in justice to Mr. Orme, we must state, that, in the succeeding paragraph, he adverts to the necessity of a 'certain state of moral disposition' in order to the clear and full perception of the divine origin of the Scriptures. His language might otherwise be supposed to imply, in too unqualified a sense, the certain efficacy of a perusal of the Holy Scriptures. We could have wished that, at the outset of the course, a lecture had been devoted to the illustration of the proper temper of Christian inquiry. It is a fault common to almost all discourses and treatises upon the Evidences of Christianity, that they refer too little to the moral pre-requisites for obtaining satisfaction as to the truth of Revelation, and that the tone of the discussion is but little in unison with devout feeling. Nothing can be more repulsive to a pious mind, than the spirit of what affects to be free inquiry. 'There can be no free inquiry,' it has been justly observed, 'till the mind is freed from the worst and strongest of prejudices, the prejudices of a sinful state.*' 'A man who discovers proofs of the Christian Religion,' remarks one of the profoundest of thinkers, 'is like an heir who finds the title-deeds of his house: will he say that they are false, and will he neglect to examine them?†' Christianity challenges the freest inquiry; but, in order to know of the doctrine, whether it be of God, something beyond reading and examining the Bible is necessary,—a humble and devout spirit, disposed to obey the will of God. A caution of this nature cannot be too strongly or too constantly insisted upon. In general, we have been highly satisfied to find the authors of these discourses maintaining the proper dignity of the Christian advocate, and blending practical instruction with the discussion. It could only be by a slip of the pen, that such an expression as 'the *alleged* miracles of Jesus Christ,' escaped the author of the fourth lecture, at page 97. We must

* See Dr. J. P. Smith's valuable tract 'On the means of obtaining Satisfaction with regard to Religious Sentiments.' p. 18.

† *Pensées de Pascal* cxxviii. § 25.

seriously object, however, to the sentence which follows, as addressed to a Christian auditory. Passing over the very incorrect phrase, the 'energy of Christ,' it is quite improper to speak as if the persuasion of the truth of Christianity in the minds of the persons addressed, was suspended on 'a fair and 'candid examination' of the branch of evidence under discussion; or to hold such language as—

'We may now proceed to the investigation of the evidence for miracles, as we should if the question were concerning the proof of any extraordinary phenomenon in philosophy. It must be met, not with a positive denial, nor with a refusal to examine, but with a cautious slowness of assent.' p. 103.

It would be great injustice, however, to ascribe this language to any thing but incautiousness; for, in the close of this very discourse, we meet with the following excellent remarks.

'But divine truth is not like the experiments of science or the theorems of mathematics, in which you merely see the proof, and assent to the conclusions. In this case, you may yield to the demonstration, and yet not perceive the glory, or enjoy the consolation of the doctrine which it establishes. The personal advantage and happiness depend on moral feeling and character. The heart must be regenerated and made holy, and the truth will then break in upon the mind with surprising power. My brethren, it is no small benefit to be delivered from the darkness and discomfort of positive unbelief; to have a speculative apprehension of the truth of Christianity; but this will neither sanctify nor save the soul. Very remarkable is the answer which our Divine Saviour gave to the Jewish ruler. He quits, in a moment, the subject of miracles for that of regeneration; "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." You must be born again. You may believe [in] miracles, and yet be undone.' pp. 129, 30.

It might have been added, that a man may believe in the miracles wrought by Jesus Christ, and yet not receive his doctrine, or acknowledge his divinity. Miracles may be correctly represented as 'satisfactory proofs of a divine mission;' but the gospel history abundantly testifies, that the demonstration which they furnish, is not quite so easy and direct a mode of proof as is often taken for granted. Nicodemus argued correctly when he said, "No man can do these miracles which thou doest, except God be with him;" and our Lord appeals to his own works as the witness of the Father to his Divine mission, which left the Jews without excuse. Still, hundreds who admitted the miracles to be real, who were eye-witnesses of them, failed to arrive at the conclusion that he was indeed the Christ. And to the present day, the Jews are far from

admitting that a real miracle is decisive proof of a Divine mission. The correspondence of Mendelsohn with M. Bonnet exhibits an instance of a learned, acute, and amiable man, miracle-proof.* Mr. Stratten says :

‘ When a miracle is wrought, the Deity comes near to us ; we feel his presence ; we are startled and roused as from sleep ; we are filled with awe ; the keenest sensibilities of our nature are touched ; and, unless our moral perceptions are strangely blunted by sin, or vitiated by malignant unbelief, we solemnly adore the power, and intuitively admit the proof as final and absolute.’ p. 118.

This description of how we feel when a miracle is wrought, since it cannot be the language of experience, must be referred to the Writer’s imagination. How those who witnessed our Lord’s miracles *ought* to have felt, is one thing : how they did feel, is another. The saving clause, unhappily, nullifies the whole. Men’s moral perceptions *are* blunted by sin ; this describes the case of every unbeliever ; yet, it is on such persons that the evidence of miracles is supposed to have a convincing effect. Our blessed Lord, however, who knew what was in man, has declared, that those who believed not Moses and the Prophets, would not be convinced although one should arise from the dead. The proof of a divine mission from miracles, cannot, then, be ‘ safely left to the common sense of men.’ That common sense is at fault in distinguishing the miracles of Christ, from the lying wonders of Romish imposture, the miracles wrought by the Goddess of Loretto, or the exploits of Prince Hohenlohe. Mohammedans will admit the miracles of Christ, but they assert and believe that their Prophet wrought miracles also. Thus, the argument supplied by the miracles of our Lord in proof of the exclusive truth of Christianity, decisive as it is, when properly understood and fairly viewed, is by no means so obvious and direct as is here represented. The subject is, perhaps, the most difficult and complicated of all those which are treated in the present volume ; and it would have required no ordinary powers of mind, and no ordinary pains, to do justice to it. Of this, it is but candid to say, the Writer seems aware. ‘ It may not be easy,’ he remarks, ‘ to assign the criteria by which the truth of a miracle ‘ is in every instance to be tried ;’ and he ‘ waives this large ‘ and extensive inquiry.’ The discourse contains many good remarks, and will be useful if it serves to promote a further investigation of the subject.

* See Eclectic Review, N.S. Vol. xxiii. pp. 521—5.

The Author of the third lecture had, certainly, a less difficult task, in illustrating the evidence arising from Prophecy; but he has displayed sound judgement and great ability in treating his subject. 'So admirably has this kind of evidence,' he observes, 'been contrived by the wisdom of God, that, in proportion as the lapse of ages might seem to weaken the argument derived from miracles long since performed, that very lapse serves only to strengthen the argument derived from the completion of prophecy.' The practical inferences and reflections with which this discourse concludes, are excellent and seasonable.

1. How unworthy of high pretensions to strength of intellect is the incredulity which yields not to evidence!

Is the soundness of the human understanding, or the strength of its reasoning faculties, to be estimated by its power of resisting evidence and excluding light? Or is it not equally characteristic of an ill-regulated mind, to believe on deficient evidence, and to continue unbelieving when the evidence is abundantly adequate and decisive? The man who would establish his claims to dignity of intellect, must disclose the workings of a mind, disciplined by the habit of weighing in the balance of enlightened reason, both evidence and argument, and honestly acknowledging the preponderance which it discerns. If, instead of a state of mind open to conviction, and favourable to the legitimate effect of argument, there be, on the contrary, a desire, an endeavour, and even a determination to resist the force of evidence, it is not surprising that scepticism should obtain the ascendancy, till reason is dethroned and conscience becomes paralysed. The light which was in them has become darkness, and that darkness how profound! And "this is the condemnation, that light is come into the world; but they have loved darkness rather than light."

2. How striking is the contrast between the prophecies of the Bible, and the pretensions to prophecy among the heathen!

3. How important is sobriety of mind in the interpretation of prophecy, and especially in reference to the events of the day in which we live!

That the study of the prophecies is an important branch of christian duty, incumbent on all, and more especially on the ministers of religion, must appear, I think, from the considerations already adduced. The comparison of predictions with events is important, in order to the confirmation of the truth of the Bible. That we are not interdicted from the study of those parts of the volume of prophecy not yet fulfilled, is, I think, evident from the blessing pronounced in the Apocalypse on him that readeth and keepeth the things written therein.

But the very consideration that an appeal is to be made to prophecy, in proof of the inspiration of the Scriptures, should impress

upon our minds a deep and sacred awe, and should instil into our hearts a salutary dread, lest we lower the dignity and diminish the splendour of the prophetic records, by the fancies or the incongruities or the fallacies of our own interpretation, and thus create a prejudice in the minds of some against the prophecies themselves, as a source of evidence, and in the minds of others against all attempts to elucidate their meaning.

‘As we are in danger of attaching an undue importance to that which regards ourselves as individuals, so are we in some danger of attaching an undue importance to that which regards the age in which we live. The events which are to be the materials for the history of our own times, seem invested with a peculiar interest and a portentous magnitude; yet their tendencies we are scarcely able to ascertain, how much less their results! To our descendants, perhaps, that may not appear to occupy a single line in the volume of prophecy, for which we were expecting to find a paragraph, if not a page.’ pp. 91, 2.

The last reflection, which is pursued to greater length, relates to the glory which prophecy sheds upon the character and work of the Saviour.

We do not deem it necessary to give a regular analysis of the whole series; and indeed, it would extend this article beyond all reasonable limits, were we to enter upon all the subjects here treated of. We ought not perhaps to have passed over the second lecture, on the Divine Legation of Moses. In this instance also, the Lecturer was evidently embarrassed by the wide extent and complicated nature of his subject. ‘It will be clear,’ Dr. Collyer remarks, ‘to every individual acquainted with the nature of the evidence relating to the subject assigned to me, that the full and faithful detail of it would require, not a sermon, but a volume.’ A want of distinctness in the argument, is the necessary result of the rapid and desultory view of the subject which the Lecturer found himself compelled to take. We must differ from Dr. Collyer in his estimate of Jacob Bryant. ‘Profound learning and diligent research’ are justly ascribed to him, to which may be added the praise of great ingenuity as well as of sincere piety; and the learned world are under no small obligations to him for his dissertation on the Plagues of Egypt, and even for his less useful labours. ‘Accuracy of judgement,’ however, was not one of his qualifications. Like other theorists, he was often led away by his imagination, and mistook hypothesis for proof. His *Analysis of Ancient Mythology* is a splendid antiquarian romance; a prodigious accumulation of learned materials, of which others may avail themselves. But, though the Author worked like a giant, or one of his own Titans, at the quarry of ancient literature, he was no architect.

The passage extracted by Dr. Collyer is well worthy of citation, and comes with weight from a writer so profoundly learned. We object simply to the unqualified eulogy with which it is introduced. We must make room for the following extract.

‘ The second test of the claim to Inspiration is, That its subjects should lie beyond the grasp of human research. For, what necessity could there be for a revelation of that which is either palpable in itself, or to be elicited by human intelligence, thought, and industry? But if there be awful subjects of contemplation connected with our being, our origin, our relation to God, our final destiny;—if these subjects, of the most tremendous importance, have always escaped the most profound investigations and the most anxious inquiries, instituted in every age, and pressed to every possible extent;—if, from their very nature, they lie beyond the confines of merely human intelligence,—then are they, for that very reason, the legitimate subjects of revelation, and no book, professing to be inspired, could leave them untouched, or fail to make them the first objects of its authoritative instructions. But it will follow, from the very nature of these subjects,—from the circumstance that they are above human capacity, from the fact that no uninspired man has known them, or could know them,—that they will be hard to be understood,—that they can be capable of only partial elucidation from things known, visible, and temporal,—that our intellectual faculties must be stretched to their utmost pitch, and return at last, wearied, to repose upon a testimony sufficient as to a truth which in itself is unsearchable, because infinite. And that, therefore, which is commonly objected against the Bible, (its obscurity,) is, in truth, profundity, which we have no plummet to fathom,—infinity, which we have no wing to explore,—openings into eternity, and light poured through the deeps of heaven, which we have no strength of vision to follow or to endure. And if such be our necessary limitation of comprehension, and such the necessary infiniteness of the subjects of revelation, it will follow, that we must meet with doctrines incapable of explanation, however clearly revealed;—that we ought to be satisfied with evidence relating to facts, for which we can assign no reason;—that our rule of judgment is unequal to measure the line of inspiration, and that principles applying on ordinary occasions, will not always apply to extraordinary and supernatural subjects and events,—not from any opposition between them, but from the natural and necessary inadequacy of the one to embrace and develop the other. And while the general test of inspiration shall be applied to the Pentateuch; I shall require the concession and the recollection of this undeniable position.

‘ Thirdly, that supernatural claims should be supported by super-human powers and operations. I have no evidence of primary revelation but that which is furnished by miracle and prophecy: the one a sight confessedly beyond the reach of human intelligence; the other a force evidently beyond the effort of human energy; therefore, both terminated with the revealed code, and not before its completion.

To have ceased earlier, would have been to leave the demonstrations of the last communications defective; to have continued longer, would have been to destroy those which preceded, and to have changed the spring-tide swell of a miracle, into the level flow of an ordinary providence. By these principles we mean to try the Pentateuch, and upon them we hope to demonstrate the Divine Legation of Moses.' pp. 45—7.

The fifth lecture, on the Character of Christ, is distinguished by the accurate and luminous reasoning which pervades it. The distinction between probable and demonstrative evidence is laid down, in the exordium, with singular clearness. But for this distinction, it is observed, 'the different manner in which the evidence of Christian truth has in every age been received by different persons, would be a problem of difficult solution.' That the evidence of Christianity is not demonstrative, does not arise from its insufficiency, but from the nature of the inquiry and the laws of our mental constitution. The term, moral evidence, though sanctioned by high authority and general usage, is not, we think, a happy one, since its opposite would be physical or geometrical, rather than demonstrative. Mr. Walford has very properly accompanied the expression with the explanatory term, probable. Yet, 'probable' seems opposed to certainty. Does not the term evidence sufficiently denote all that is intended to be conveyed by the phrase moral evidence? Evidence is susceptible of various degrees: demonstration is not. Evidence may be resisted, may be met and balanced by opposing evidence: demonstration may be confirmed or nullified, but cannot be thus counteracted or evaded. A witness gives evidence—we do not say moral evidence, but his testimony is legal evidence of the fact in question. Demonstration is often metaphorically used for certainty, and it is then the result of the force and combination of evidence, or of separate coincident probabilities. Philosophy often recedes very unnecessarily from the language of common life.

The evidence deducible from the character of the Redeemer is thus strikingly summed up.

'An inquiry of the following kind arises, therefore, relative to the subject which is before us:—Is it probable, or likely, that in the circumstances, and at the time in which Christ appeared, such a character as his, was, or could be formed, by means altogether human, and such as are exclusive of a supernatural and divine agency? Or, which amounts to the same thing, was the character of Christ from heaven, or of men? Upon the solution of this inquiry, depends the evidence for the truth of christianity, which is deducible from this source. It is demanded, then, what is the fair and probable account

to be given, respecting the formation of a character so super-eminent in *moral perfection*, as that by which our Lord Jesus Christ was distinguished? I reply, that according to all the rules of a just and impartial reasoning, it is infinitely improbable that such a character originated in any thing short of an agency strictly divine, and that no other conclusion can, with any appearance of reason, be drawn. If there be any difficulty in the case, it must lie, not in the conclusion which is drawn from the fact, but must arise entirely from inattention to the perfect singularity of that fact; or from a disbelief of the truth of its existence. For what is the fact? It is, that among the incalculable multitudes of the human race, no individual is to be found, in any age or region, free from the blemishes of moral imperfection, but he alone who claims to be regarded as the Son of God, in co-existence with the seed of the woman. It would be a superfluous labour to enter here, upon the proof of what lies prominent upon the surface of all history, ancient and modern, public and private, and is demonstrated by all observation, and all consciousness; that men are universally the subjects of moral deficiency, so that "there is none righteous, no not one." Now, the christian assumption is, that all this is true; but that, in the midst of these innumerable myriads of transgressors, one Person has appeared, altogether free from the stains by which the entire species is polluted, and adorned with a perfection of character, which renders him the living resemblance and express image of the Deity: a Person, of whom his disciples aver, that "he did no sin, neither was guile found in his mouth." Whence then did this character, we ask, originate? Was it from heaven or of men? If the reply be, it was of men; then we have the revolting absurdity, of an effect produced by causes which were never known to have given rise to such an effect; but which, having operated during thousands of years, and in millions of cases, have uniformly, and without deviation, produced effects of a nature directly the reverse. No man can credit this. It is not in the power of the human understanding, so to stultify itself, as to come to such a conclusion. We are, therefore, inevitably compelled to determine, on the contrary, that the character of Christ was from heaven; and that the reason why the evidence arising out of that character, fails to produce conviction, results, either from inattention to the perfect singularity of the case, or from a disbelief of the fact, that any such character has ever existed. We shall leave out of our present consideration the inattentive, as parties who have no right to be heard; and to those persons who question the truth of the sacred history, and deny, as all unbelievers must consistently do, the existence of any such character as that which is ascribed to our Lord Jesus Christ, we recommend the determination of such inquiries as follow. Whence did the disciples of Christ draw their conception of the character of their Master? For they have not, let it be remembered, they have not confined themselves to a brief and summary assertion of his perfection; they have largely and minutely detailed the principles by which he was actuated, and the application of those principles to all the inexpressibly trying situations in which he was placed. Whence,

we ask, did they frame their idea of so pure, so illustrious, so transcendent a virtue? No specimens of the kind had ever been exhibited on the theatre of human action: no sages, or philosophers of the most polished nations, had ever portrayed such a character. And are we to abandon ourselves to the irrational conclusion, that what had never been effected by the genius, the taste, and the cultivation of oriental or western philosophy, was achieved by a few individuals, taken from the lowest classes of the Jewish people? These people, the Jews, at the period to which the evangelical history relates, formed a nation the least polished by literature, and proverbially the most attached of all the nations of the earth, to the system which they had received from their ancestors. This system had, indeed, been originally of celestial origin; but was so vitiated in its transmission, as to have degenerated into a superstition, which, while it depressed their intellectual vigour, nearly extinguished their moral sensibility; and rendered them, not only incapable of the conception of such a character as that of the divine Redeemer, but impelled them to pursue, with unexampled rancour, to death, and to posterity, the person and the cause of Him, in whom it was exhibited. When this inquiry has been duly prosecuted, and satisfactorily answered, we shall recommend to the attentive review of unbelievers, another, to the following effect: Whence did the disciples of Christ derive their ardent attachment to the Saviour whose character they have drawn, and their devotedness to a cause which they must have known to be fallacious, if they had never witnessed the virtues and excellencies which they have ascribed to their Master? The consequences which followed the first adherents to the cause of Christ, are too palpable to admit of any question. Proscription and poverty, infamy and pain, ceaseless persecution and excruciating death, pursued them, as their sole reward, on this side the grave. No account can be given, in the least degree satisfactory to any reasonable inquirer, of the establishment and progress of christianity, without an admission of the labours and sufferings to which the servants of Christ voluntarily subjected themselves, in consequence of their devotedness to his cause. We shall in vain attempt to trace their acquiescence in such a lot, to any other sources, than their personal assurance of the reality of the character which they have delineated in their writings, and their absolute conviction of the facts to which they bore their constant and unwavering testimony. Scepticism has on this topic exhausted its quiver, and shot its keenest darts, but they have fallen pointless to the earth! We shall, therefore, relinquish to those restless and morbid spirits which would remain unsatisfied, "though one rose from the dead," the further discussion of this theme; and adopt for ourselves, as the true and adequate solution of it, the scripture which forms the text of the present discourse; "We beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth."

pp, 141—45.

At the close of this admirable discourse, the necessity and efficacy of fervent prayer in connexion with such inquiries, are

forcibly urged ; and the Lecturer, with becoming warmth, combats the notion, that a state of indifference is the condition of mind most favourable to the attainment of truth. ' One knows ' not,' he remarks, ' whether the absurdity or the impiety of 'such a scheme predominates.'

* It is akin to that device, for securing the mind from error, which, under the pretext of shunning to occupy it with prejudices in early life, would leave it to become the prey of ignorance, of sensuality, of conceit, and of all the vices to which our susceptible nature, in its most susceptible state, is liable. Every wise and good man, instead of thus dooming his children to become the victims of his folly, and of their own passions, will rather say, let me fill their minds as full of virtuous and lovely prejudices as it is possible for me ; let me pre-occupy their hearts, if I may be so happy as to accomplish my purpose, with the love of God, of truth, and holiness, and mankind ; trusting to the vigour of their matured understandings for that mental discipline which, at a more advanced period of their existence, shall be called into action, to enable them to detect the errors which I unconsciously may have instilled, and to confirm those truths which, as the happiest result of my endeavours, have been immoveably planted within their bosoms.

* The principles which are in ordinary use among men, when their sentiments are not warped by sceptical sophisms, and when the dictates of common sense are unperturbed by theoretical delusions, evidently direct to such a course, as being that which reason and experience concur to justify. And can it be imagined, that when we are to inquire concerning the evidence on which Christianity rests, we must aim at securing an impartial decision, by becoming indifferent to the consequences which flow from it ? The very attempt involves an absurdity, since we can by no means separate the importance of religion from its truth ; and were it free from absurdity, it would be useless for the end proposed, inasmuch as men do, and must exert their faculties for the attainment of truth, in proportion to their actual conviction of its magnitude and necessity. Let us then be influenced by no such groundless hypotheses ; but, on the contrary, let us endeavour to acquire the deepest sentiments of the majesty and supreme importance of religious truth to our happiness, present and future, that we may thus pursue the knowledge of it, with an intensity of feeling and interest proportioned to its character. Especially let us endeavour to form just conceptions of the feebleness of our powers, of the errors to which our sinful and earthly prejudices render us liable, and of the infinite desirableness of becoming partakers of the divine illumination and guidance, which Christ has promised to all, who uprightly seek to become acquainted with the certainty of the truths which he taught : " If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." ' pp. 156, 7.

The masterly discourse on the Resurrection of Christ, which

forms the next in the series, has been adverted to in our notice of a recent publication, translated from the German of Michaelis, upon the same subject, and we must content ourselves with strongly urging it upon the attention of our readers. It contains a very interesting harmonized view of the details presented to us in the simple and artless narratives of the four historians; the result of a diligent collation of their statements, 'assisted by the valuable investigations of Mr. West and Dr. Townson.' The learning and critical ability of the Lecturer could not have had a more appropriate field for their exertion, or have been more usefully employed.

The succeeding lecture, on the Evidence deducible from the success of the Gospel, is a very elaborate and eloquent performance. We do not recollect to have before seen the argument either so correctly stated or so forcibly urged. Some of the preliminary remarks, on the necessity of caution and jealousy in pursuing the inquiry, might as well have been omitted, and there is somewhat too much of the philosopher in the phraseology employed; but great ability is shewn in the handling of the argument, which is introduced with the following hypothetical propositions.

'I. That if a system of religious opinions and principles, *unlike every thing suggested to the mind of man for four thousand years*, should prevail rapidly and extensively over every existing system, there would be *some reason* to suppose it was aided by supernatural influence.

'II. That if this system should prevail without the assistance of *suitable and efficient instrumentality*, the evidence for supernatural agency would become *stronger*.

'III. That if this system should prevail, not only without adequate instrumentality, but against *fixed, continued, and universal opposition*, the evidence would be *yet stronger and more decisive*.

'IV. That if this supposed system should prevail, not only over these disadvantages, but equally over the *very propensities and principles of human nature*, then the evidence would be *demonstrative and paramount*.'

Our limits will not allow us to trace the chain of reasoning by which these propositions are brought to bear upon the establishment of Christianity; but we must make room for the very striking summary of the argument. One collateral evidence in support of it, Mr. Reid remarks, 'is to be found in the *history of religion throughout all ages*.' One of the most remarkable facts attendant upon Christianity, and one which, at first sight, would seem but little adapted to serve as a corroboration of its truth, is, that, like the patriarchal faith and the Mosaic dispensation, it has always degenerated. 'While the

'hints of science have been progressively improved into a beautiful system, religion, in the hands of man, has been retrograde and corrupted.'

'In our own day, privileged as it is, we have the same process of defection and corruption before our eyes. Throughout all Christendom, how difficult it is to find any thing like religion undisguised, untarnished by the touch of man! How great a disparity between religion as it appears amongst men, and religion as represented on the pages of the New Testament! Her simplicity has been lost in the glare of meretricious ornament; her spirituality has been extinguished by worldly alliance; her doctrines have been explained away by distorted criticism; and her principles have been perverted by earthly policy. She has been made the slave of superstition, the mask of infidelity, the creature of temporal power, and the mistress of unlicensed cupidity. Her name has been retained, while herself has been crucified. Opinions have been held, dispositions indulged, and practices pursued, which were fatal to her existence; and these things have been made specious by Christian philosophers, have been eulogized by Christian historians, have been celebrated by Christian poets, and have been consecrated and commended from Christian pulpits.

'How are we to account for this invariable and universal propensity to corrupt and pervert a religion which is yet held to be divine? If any moral deduction can be legitimately drawn from any historical testimony, are we not fully authorized in deciding, that since men are so unwilling to accept of religion as it is, and are so desirous of making it what it never can become, there must be an essential opposition of the principles which are in it, to the principles which are in man? And does it not warrant us, with equal confidence, to infer, that a religion which shall be successfully promulgated under such circumstances, must be so by supernatural influence? A flame living on the very bosom of the deep, opposed by all the winds of heaven, often obscured, nearly extinguished, always resisted, yet rising from apparent exhaustion and decay into new brightness, enlarging the circle on which it shines age after age, and smiling on the elements which are battling against its existence, must be sustained by ethereal fires!

'Now, what is the sum of the entire argument? Here is a religious system, denominated Christian, which enters the world at a most inauspicious period, supposing it to be an imposture. It has not one principle in common with the religions which then prevailed. It is attempted to be propagated by a few persons who are signally disqualified for the undertaking, and are hated of all nations. It is opposed, from the very first, by Jew and Gentile, and chiefly by those who had most power and influence in their hands. Moreover, this religion is hostile to human opinion, human prejudice, human interest, human nature; and this is apparent, from the admitted nature of man, and the avowed principles of the Gospel, as well as from the facts, that when men have been induced to adopt the Chris-

tian name, they have remained at enmity to the Christian faith, and that there has been, in every age, a predominant disposition to misunderstand and misrepresent, to pervert and degrade it. Yet has this religion been propagated over the earth with a facility altogether unparalleled by any art or science—yet has it found a place for itself in many a mind and country, to which the simplest mathematical demonstrations are, at this moment, unsolved problems!

‘What then is the conclusion? It is, it must be this—that the religion of Christ could not have been propagated by any earthly power—that it could not have been propagated by any mere external agency of Providence—that it could have been propagated only by a spiritual and supernatural influence addressed to the perceptions and affections of man;—and, therefore, that the religion of Christ is divine, and its propagation through all ages is a distinct, independent, and speaking evidence of its divinity.’ pp. 224—226.

The tenth lecture, on the Experimental Evidence of Christianity, is not the least valuable of the Series. It relates to a branch of evidence too often overlooked, and in the statement of which, peculiar caution, discrimination, and correctness are requisite. We have perused it with high satisfaction, and have only to express our regret that, in printing the discourse, the Writer did not extend his remarks upon what he justly denominates the most vital branch of his subject. Some very excellent practical hints are contained in the following discourse, on the best methods of counteracting infidelity, which come with all the weight of ‘old experience’ and the wisdom of years from the venerable Writer. The concluding lecture is a very able and suitable appendix to the Series. We are glad to perceive that Mr. Fletcher combats Dr. Campbell’s very unsatisfactory and, as it has always appeared to us, mistaken criticism on the word *mystery*. We had not intended to indulge in any further citations; but the following remarks are highly worthy of the most extensive circulation; and with these, we must conclude our account of a volume which, we doubt not, will speedily be in the possession of most of our readers.

‘Most disingenuous attempts are sometimes made by those who pretend to revere the authority of revelation and reject its mysteries, to represent the Roman Catholic doctrine of *Transubstantiation* as a dogma resting on the same ground, and possessing the same authority with the doctrine of what is termed the *Trinity*. The advocates of that monstrous absurdity find it also convenient to class these two subjects together; and thus superstition and scepticism are alike supported by the unholy alliance! But there is no alliance. There are no grounds of analogy in the nature of the evidence, and no points of resemblance between the character of the assumed mystery on the one hand, and that of the peculiar doctrines of revela-

tion on the other. In the dogma of Transubstantiation, there is not merely a difficulty which we cannot explain, but an absurdity which we cannot remove. In reference to the Trinity, we are not called to believe that they are three in the same sense that they are one; or one in the same sense that they are three. This would be a contradiction, an impossibility. In the case of the union of the human with the divine nature in the person of Christ, we are not called to believe in a conversion of Deity into humanity, or of humanity into Deity; consequently we are not called to believe that what is an essential property of the one can ever be transferred to the other. But in the Romish doctrine, we are called to believe, not only without evidence, but against evidence, and against the evidence of the senses, and against the evidence of the senses of all the world. We are called to believe in opposition to all probability and possibility, as far as possibilities come within the cognizance of human perceptions. Such a dogma overturns the foundation of credit in the testimony of our senses, and thus destroys the competency and the value of all miraculous attestations; for if the senses warrant not our confidence, how can we judge of miracles? It disarranges the entire physical constitution of our nature; it lays both reason and sense in inglorious prostration at the feet of an aspiring priesthood, and most egregiously insults the dictates and convictions of the understanding, under the venerable sanctions of faith and religion! Yet more awful than this insult, is that which licentious scepticism pours on those who believe in the sublime mysteries of revelation, by the unhallowed attempt to associate them with the crudities and absurdities of the "mystery of iniquity." pp. 386—9.

Art. II. *The Naval History of Great Britain*, from the Declaration of War by France, in February, 1793, to the Accession of George IV. in January, 1820. By William James. A new Edition. 6 vols. 8vo. Price 4*l.* 10*s.* London. 1826.

HAVING already made our readers sufficiently acquainted with the general character of this singularly able and interesting work, in our review of the first three volumes of the former edition,* we shall do little more than give a brief announcement of the enlarged and corrected publication in its entire state. The 'History' is now not only completed, but improved by many important corrections and additions, and especially by a number of very valuable and distinct diagrams; the difficulty of framing which, we did not sufficiently calculate when we recommended their insertion. Every page of the work bears testimony to the labour and research employed in the inquiries, collations, and siftings of evidence, necessary to

* See Ecl. Rev. Vol. xviii. p. 512. (Dec. 1822.)

the adequate completion of a most difficult task. The Author is now beyond the reach of public approbation, but it is due to his memory to say, that his claims to the grateful remembrance of his country do not terminate here. It is unquestionable, and we could ourselves illustrate the fact by some pithy anecdotes, that the discipline of our navy had become exceedingly relaxed, and that we were in some danger of losing all the advantages that had been obtained by our former superiority in that respect. To this state of things, the general attention was, we believe, first specifically awakened by the strong representations of Mr. James; and we trust that the lesson will never be forgotten. He has, it is true, stripped many a dazzling exploit of its romance, by his spirited exposures of official exaggeration; but, in so doing, he has rendered his country important service, since it is only by an accurate estimate of its real resources, that a nation can be prepared for the encounter of difficulties and danger. It might have been expected, too, that much irritation would be excited by statements which tended to charge failure on individuals to whom the honours and recompenses of success had been awarded; but, in all the instances in which Mr. J. has been impeached of unfair or incorrect narrative, he has either substantiated his allegations, or assigned a satisfactory reason for his errors. He has cleared away much of the cloud which hung over the transactions of the late American war, by transferring the blame of defeat from our captains and seamen, to the naval administration which sent them, with inadequate means, against an overwhelming superiority of force.

In our former article, we gave enough of extract to exemplify Mr. James's method of exhibiting his facts; and we shall not have occasion, in the present instance, to make much addition to our previous selections. There is, however, one piece of description so striking as to induce us to give part of it to our readers, notwithstanding the frequent recurrence of technical terms in the report.

On the 16th December, 1812, the *Magnificent*, 74, Captain John Hayes, was placed in the most critical circumstances in a gale of wind, on the coast of France. The ship was anchored in the entrance to Basque roads, nearly mid-channel between two formidable reefs. Towards night, the weather became threatening, and every preparation was made to meet the approaching storm. The darkness was not deep enough to conceal the dangers by which the crew was surrounded, and they could see as well as hear, the sea breaking with great violence on a reef not more than a quarter of a mile from the ship's starboard quarter. Under foot were rocks; and every

where, the holding ground was insecure. The sea was heavy, and, as a fearful evidence that the vessel was surrounded with rocks at no great depth, it broke at times outside her, while the place where she would strike, in the event of going ashore, was not more than a cable's length. It was quite clear, that the anchorage was not to be trusted, that their friction on the rocks would soon cut the cables, and that nothing was to be done, but to make the almost hopeless attempt to get to sea. In these critical circumstances, Captain Hayes seems to have been as calm and self-possessed as if his gallant ship had been riding safely in Hamoaze. He stationed his men at their posts, with orders to be quick and punctual;—when the word was given, it was to be instantly obeyed, and without confusion: a wrong sail handled, or the right manœuvre executed awkwardly, and all was lost.

‘ The Captain now told the people, that they were going to work for life or death; if they were attentive to his orders, and executed them properly, the ship would be saved: if not, the whole of them would be drowned in five minutes. Things being in this state of preparation, a little more of the spring was hove in; the quarter-masters at the wheel and bow received their instructions. The cables were ordered to be cut, which was instantly done; but the heavy sea on the larboard-bow would not let her cast that way. The probability of this had happily been foreseen. The spring broke, and her head paid round in towards the reef. The oldest seaman in the ship at that moment thought all lost. The captain, however, gave his orders very distinctly, to put the helm hard a-starboard, to sheet home the fore-topsail, and haul on board the fore-tack and aft-fore-sheet, keep all the other sails fast, square the main and mizen topsail yards, and cross jack-yard, keep the main yard as it was. The moment the wind came abaft the beam, he ordered the mizen-topsail to be sheeted home, and then the helm to be put hard a port—when the wind came nearly aft—haul on board the main-tack, aft-main sheet, sheet home the main-topsail, and brace the cross-jack-yard sharp up. When this was done, (the whole of which took only two minutes to perform,) the ship absolutely flew round from the reef, like a thing scared at the frightful spectacle. The quarter-master was ordered to keep her south, and the captain declared aloud, “the ship is safe.” The gaff was down to prevent its holding wind, and the try-sail was bent ready for hoisting had it been wanted. The main and mizen staysails were also ready, but were not wanted. The fore-topmast staysail was hoisted before the cables were cut: thus was the ship got round in less than her own length; but, in that short distance, she altered the soundings five fathoms. And now, for the first time, I believe, was seen a ship at sea under reefed courses, and close-reefed topsails, with yards and top-masts struck. The sails all stood remarkably well; and by this novel method, was saved a beautiful ship of the line, and 550 souls. I cannot find any man or

officer who ever saw a ship in the state before ; yet, all seem surprised that they should never before have thought of it.'

This spirited description of consummate seamanship is extracted by Mr. James from the Naval chronicle.

Some of the most valuable portions of these volumes relate to the reverses of the late American war. Mr. James has clearly shewn, that, in the far greater number of cases, our officers encountered the enemy under circumstances of extreme disparity, and yielded only when all power of resistance was gone. It is, however, to be wished that he had done this in a somewhat better temper, and that his comments had been less tinged with national antipathy.

Art. III. 1. *Practical Hints on Light and Shade in Painting*. Illustrated by Examples from the Italian, Flemish, and Dutch Schools. By John Burnet. 4to. pp. 51. Price 18s. London. 1826.

2. *Sciography ; or Examples of Shadows ; with Rules for their Projection : intended for the Use of Architectural Draughtsmen, and other Artists*. By Joseph Gwilt, 8vo. pp. 63. London. 1824.

NEXT in importance to the study of nature, and, in some respects, still more replete with instruction to the student in Art, is a minute analysis of the various processes by which the masters of painting have worked out those magical effects that, without violating natural laws, seem to have gone beyond them in the production of richness, brilliancy, force, and expression. In one sense, nature is picture ; in another, it is not ; and it is owing to defective discrimination in this point, that so many artists have confounded detail with fidelity, and elaboration with effect. There is a decided and important difference between things as they are, and things as they appear ; and it requires considerable tact to seize and to express the distinction, without becoming confused and indefinite. Nothing can preserve the young artist from failure, and guard him from erroneous practice, but a deep and persevering investigation of scientific principle ; and he will save much valuable time, as well as avoid much danger of mistake, by taking as his guides, the men who have most successfully gone before him in the same track. Sir Joshua Reynolds, whose works—notwithstanding the imputations of a tendency to fanciful theory and vague generalizations, that have been urged against him—are fraught with wisdom and practical instruction, has recommended a method of ascertaining the way in which the great masters produced their effects, so simple and efficient that we have often wished to see it adopted as the basis of a system of edu-

cation applicable to all classes of students in Art. We have, in former articles, taken occasion to express our regret, that more efficient modes of training were not adopted in schools, and our conviction that it would be very practicable to introduce a process of initiation strictly scientific, and yet better suited to the capacities even of children, than the loose and vulgar lessons that are too generally inflicted on the pupils of average drawing-masters. Our sentiments on this subject remain unaltered, and we shall employ a few paragraphs in their further illustration.

‘Titian, Paul Veronese, and Tintoret,’ observes Sir Joshua Reynolds, ‘were among the first painters who reduced to a system what was before practised without any fixed principle, and consequently neglected occasionally. From the Venetian painters, Rubens extracted his scheme of composition, which was soon understood and adopted by his countrymen; and extended even to the minor painters of familiar life in the Dutch school. When I was at Venice, the method I took to avail myself of their principles, was this: when I observed an extraordinary effect of light and shade in any picture, I took a leaf of my pocket-book, and darkened every part of it in the same gradation of light and shade as the picture, leaving the white paper untouched to represent light, and this without any attention to the subject, or to the drawing of the figures. A few trials of this kind, will be sufficient to give the method of their conduct in the management of their lights. . . . It may be observed, likewise, what portion is strongly relieved, and how much is united with its ground; for it is necessary that some part (though a small one is sufficient) should be sharp and cutting against its ground, whether it be light on a dark or dark on a light ground, in order to give firmness and distinctness to the work; if, on the other hand, it is relieved on every side, it will appear as if inlaid on its ground. Such a blotted paper, held at a distance from the eye, will strike the spectator as something excellent for the disposition of light and shadow, though he does not distinguish whether it is a history, a portrait, a landscape, dead game, or any thing else; for the same principles extend to every branch of the art.’

Nothing can be more useful, or more universally applicable, than this suggestion. Where paintings are not accessible, good prints will be sufficient substitutes, and the young practitioner will, at once, get the habit of analysis, master the elements of his art, and observe the application of principles to detail. Besides this, he will acquire a broad and free manner of handling; boldness and expression will characterise the treat-

ment of his subjects; and, having first ascertained the medium in which his objects are to be placed, and the precise degree in which they are to be relieved or kept down, the definition of their shape and proportions will be comparatively easy. It cannot be too often nor too strongly impressed upon the young artist, that the acquisition of sound principles, is the only valid preparation for skilful practice; and we feel assured, that these suggestions, if fairly taken up and followed out, will tend, in no slight degree, to facilitate their attainment and application.

Mr. Burnet's work is composed on these principles, and we are glad to see a system, which we have so long felt to afford the only chance of competent instruction, brought forward, on the whole, so successfully; and we hope that he may have his recompense in the extensive circulation of his book. There is a little nonsense here and there, in the shape of an unsuccessful attempt at fine writing; and there are some annoying scraps of poetical quotation, thrusting themselves awkwardly into places that should have been better occupied; but, with all these deductions, the work is extremely valuable, and well illustrated with plates, some of which are failures, but the major part furnish interesting and spirited exemplifications of the principles inculcated. If this volume find its way (as will unquestionably be the case if it meet with the reception it deserves) into general use, the Writer will have an opportunity, which we recommend him not to neglect, of methodizing and extending the explanatory and preceptive portions. He claims the privilege of 'merely throwing out hints as they occur, without any relation to connection or a regular treatise.' Every author has, most assuredly, a right to manage his subject in his own way; but, as an affair of criticism, we would suggest to Mr. Burnet, that a gossiping way of giving lessons on matters essentially systematic, is thoroughly indefensible; and that his 'Hints' will be incomparably more valuable and instructive when they shall have assumed a consecutive form. He seems to have first worked out his examples, and then to have found some difficulty in giving distinct explanations; whereas, if he had begun by ascertaining, from minute and extensive observation, the elementary canons, the illustrations would at once have exhibited the process and made plain the application of the law. It is, after all, possible, that he may have had this plan in view; but it does not appear to be indicated by the tenor of his work.

The subjects (about forty in number) given as examples, are chiefly from the Dutch and Flemish school; and their general management does Mr. Burnet much credit both as an artist

and as an engraver. They are roughly but spiritedly rendered, and we should prefer the greater portion of them, as representatives of the originals, to many prints of much higher pretensions. As specimens of his good qualities as a writer and an analyst, we shall extract his characters of Rembrandt and Claude.

‘If we take a head by Rembrandt, we find the principal light or focus in the upper part of the face, (which he often, to render more luminous, surrounds with a black bonnet or hat, and even this he keeps of a cold tone, to give more value to the flesh); the light is then allowed to fall down on the figure, producing thereby a union and an appearance of his light giving out rays of the same hue as itself. If we follow him in the conduct of some of his larger compositions, we find the same principle adopted, whether they consist of many figures, such as the hundred guilder print, or of few, as in the small Nativity in the National Gallery; thus rendering the most complicated compositions subservient to the simplest principles of light and shade. A few experiments on a ground of a middle tint, with a pencil filled with white, and another dipped in black, will give the student an insight into all the changes capable of being produced upon this principle.

‘In the landscapes of Claude, who has often placed the sun near the centre of his compositions, we find the light graduating to the sides of his canvas by means of buildings, ships, &c. with often a clump of dark trees jutting into the mass of light, thereby giving it its brilliant character, and serving at the same time to convey the dark sides into the picture. If he reminds us occasionally of Rembrandt, it arises from his great breadth of effect; if of Corregio, it is the soft union of his lights with the shadow. A few walks in the evening in the twilight, and at night in scenery where nature has an opportunity of shewing her various effects, will put the student in possession of a power to unravel all her mysteries. We do not know whether Claude, Corregio, and Rembrandt, were acquainted with the works of one another, but we have the most evident proofs that they were well acquainted with the principle by which nature produces her most striking effects.’

The application of light and shade to architectural draughts, is a much more complicated and systematic exercise, than the adaptation of their varieties to the general purposes of painting. Nature, it is true, is invariable in her laws and in their administration; but there is such infinite change and movement in her operations; so much of apparent playfulness and caprice in her attitudes; such a gay confusion of lights, refractions, reflexes, and semi-transparencies; that her combinations of radiance, shadow, colour, and neutral tint, are irreducible to specific rule. But Art is to be adjusted by

the compass and square. No man is entitled to the name of an architectural draughtsman, who is not a competent geometer, and expert in the construction of a correct diagram. Neither should the more general artist neglect these studies, since innumerable occasions will present themselves, in which he must find himself strangely at fault without some knowledge of these points. To all who are desirous of making themselves acquainted with this very important branch of the artist's science, we strongly recommend Mr. Gwilt's valuable treatise. We have examined it with some care, and though we could have wished it to be more extensive, we have been much gratified by the simplicity and distinctness of its definitions and examples. It will require attention, certainly, before it can be thoroughly mastered ; but, with a little previous knowledge of mathematics, it will be found an excellent and sufficient instructor.

Art. IV. *Travels of the Russian Mission through Mongolia to China, and Residence in Peking, in the Years 1820-21.* By George Timkowski. With Corrections and Notes by Julius Von Klaproth. Illustrated by Maps, Plates, &c. 2 vols. 8vo. Price 1*l.* 10*s.* London. 1827.

THE *Chino-mania* which prevailed at one time among our neighbours, has, with other fashions, passed away. The Jesuits and the French philosophers at one time vied with each other in extolling the laws and institutions, the paternal government and social happiness of the Celestial Empire, the annals of which stretched back far beyond those of Thebes or Memphis, and made Moses appear a modern writer. The angry controversy between M. l'Abbé Grosier and the learned German, Dr. Paw, the one the champion and panegyrist, the other the depreciator of the Chinese, is now almost forgotten. The modern literati of France, better informed, more truly learned, and more liberal in the best sense, than their predecessors of either party, admit the absurdity of those visionary speculations or artful misrepresentations which held up the Asiatic Utopia as the land in which philosophy and the religion of nature had perpetuated the golden age. 'The *lingua mirabilis, philosophica, divina*,' the heaven-descended invention of hieroglyphics, are now more justly appreciated.

The colloquial medium of the Chinese, which has no connexion whatever with the written character, has all the meagerness of a monosyllabic language ; the same term being made, by various inflections of the voice, to express the most different objects. Thus, the word *tchoon*, we are told, varied by into-

nation, signifies a master, a pig, a kitchen, a pillar, an old woman, a slave, a prisoner, liberal, or to profane; and in the instance of *pe*, the very same sound signifies, north, white, cypress, a hundred, &c. Declensions and conjugations being wanting, their place is supplied by puerile circumlocutions. It has been asserted, that the vernacular Chinese scarcely contains 350 terms which the unpractised ear of a European can distinguish from one another. Such a language may or may not be melodious or expressive of the passions of the speaker; but it is quite evident, that it must lie under all the disadvantages inseparable from an unwritten dialect; that it must be at once defective and ambiguous, totally destitute of that precision which is necessary for conducting any process of reasoning, and incapable of being made the medium of any wide range of ideas. All unwritten languages are liable to the endless diversification of provincial dialect. Accordingly, the oral dialects of China are very numerous, and the inhabitants of neighbouring provinces are frequently unable to carry on a conversation of any length, without having recourse to writing. Various are the contrivances which the natives themselves employ, in order to obviate the extreme ambiguity of their oral language. Expressive gestures, signs made in the air, contortions of the features, are all continually called into action. But the addition of synonymes is the most common expedient; and double words, thus compounded of synonymous verbs or substantives, have so far become integral parts of the language as to render it in some degree polysyllabic. A similar process has apparently taken place in some of the Indo-Chinese dialects, which were originally monosyllabic; and this may serve to explain a circumstance noticed by Mr. Sharon Turner, that, in some barbarous or semi-barbarous dialects, the numerals, as well as some other terms, seem to be compounded of words taken from two different languages. By whatever process the change is brought about, a language must cease to be monosyllabic, by the introduction of the finer mechanism of inflexion and declension, long before it can become available as the vehicle of any thing deserving the name of philosophy or literature.

The invention of alphabetic letters has usually been considered as a gift so precious as to be referred only to a Divine origin; and Bryant contends with some plausibility for its having been revealed to Moses on Mount Sinai. The manner in which writing is first mentioned in Scripture (Exod. xvii. 14), proves, however, that it had a prior origin, and renders it highly probable, that signets were the first use to which alphabetic

characters were applied.* That necessity which was the parent of the invention, arose, probably, from the extension of commercial relations, and from the impossibility of otherwise carrying on mercantile transactions with foreign nations. Accordingly, all tradition assigns the invention to the first merchants and navigators,—the Phenicians. To a commercial nation, an alphabetic character would be indispensable, and hieroglyphics an unwieldy and inefficient medium. Besides which, the hieroglyphics of the Egyptians were a sacred character, never intended to be understood by the vulgar or by foreigners. Their object was, to preserve, not to communicate knowledge; to record facts, not to convey and transmit ideas. And no sooner did the Egyptians become a commercial people, than they were compelled to have recourse to an alphabet. The Chinese, however, have strenuously resisted every attempt to introduce alphabetic writing from India or Tibet, being content to employ their own symbols syllabically, whenever it has been found necessary to write down foreign names and words. They are, like the Egyptians, a nation of agriculturists; indisposed, on political grounds, to all intercourse with foreign nations, and jealous of their becoming acquainted with either the written or the vernacular language. The Chinese merchants are instructed to carry on all their transactions with the Russians in the Russ, in order that the latter might be under no necessity of learning Chinese. Thus, the language of China has been an intellectual boundary and wall of separation, circumscribing and imprisoning the minds of the natives within its narrow range, in the same manner as the Great Wall has been drawn around the hitherto impenetrable territory. Whatever was the design, this at least has been the effect of their boasted wisdom. ‘The great secret of Chinese policy,’ remarks the late M. Malte Brun, ‘and the very basis of the empire, is to be found in an institution which in some measure deprives the inhabitants of the power of forming new thoughts, by depriving them of the liberty of expressing them by means of external characters corresponding to the words of their language. Such is the effect of the Chinese mode of writing. It has been compared, though not with much propriety, to the hieroglyphical or figured language of the Egyptians. It can only be compared to those systems of *pasigraphy* or universal character,

* That signets were previously used by the Hebrews appears from Gen. xxxviii. 18., and that writing was practised by the people is proved by Exod. xxviii. 9—11, 21.; xxxix. 30. Deut. vi. 9.; xi. 20; xvii. 18.; xxiv. 1.; xxvii. 3—8.

by which some wrong-headed persons in Europe have brought on themselves universal ridicule..... This institution, not singular in the end at which it aims, but altogether unique in its method of proceeding, perpetuates that eternal infantine imbecillity of intellect by which the Chinese are degraded and almost rendered inferior to nations immersed in the savage state. The spoken language, in the first place, is left in a deficient state. The ideas of the people receive no enlargement, because the higher classes cannot express their thoughts except in a language totally distinct and understood only by the select few. The information of the privileged class has no means of becoming disseminated by speech, where the signs for representing ideas have no corresponding words. This information must become obscure or utterly extinct, even among those to whose care it is confided; for a dumb language of this sort, which excites no feeling of the heart, and gives no picture to the imagination, is a mere barren repository, in which reflection and memory alone are concerned. The human mind has many faculties, all of which require to be developed..... The stupid fixedness of mind which holds the Chinese in a state of eternal childhood, bears an exact resemblance to that nullity of sentiment and of judgment which the exclusive study of a single science is sometimes observed to produce on geometers, grammarians, or naturalists of classification and nomenclature.*

Yet, of this system, even Dr. Morrison was at one time so far misled by his philological enthusiasm, so honourable to himself and so serviceable to the world, as to say, that, 'to convey ideas to the mind by the eye, it answers all the purposes of a written medium, as well as the alphabetic system of the West, and perhaps in some respects better; that, when fully understood, these pictures dart upon the mind with a vivid flash, a force and beauty, of which alphabetic language is incapable.'† M. Malte Brun may, perhaps, be considered as going to the other extreme, in denying that these symbols make any appeal to the heart or imagination. The radical, and we should fear, incurable defect of such a written medium, is, that while it may serve to call up ideas, to suggest and convey simple sentiments and a certain degree of information,—we will not say so well as alphabetic writing, but, perhaps, as impressively, when the minds of children, or men in a state of childhood, are concerned,—it affords no

* Malte Brun's *Geography*. Vol. II. pp. 595—7.

† Morrison's *Chinese Dictionary*, *Introd.*

facilities for the acquisition of new ideas. It is knowledge in stereotype: the impression may be indefinitely multiplied, but the characters are fixed. Its advantage is, that, as Dr. Milne remarks, 'this written language possesses a uniform identity unknown to some others. The dialects of the Greek tongue,' he adds, 'required not only to be distinguished in the pronunciation, but also to be marked by variations in the orthography of its nouns, in the formation of the tenses and moods of its verbs, &c. In Chinese, scarcely any thing of this kind takes place. Throughout the whole of that empire, as well as in most of its tributary, and several of its neighbouring countries, the written character and idiom are, with a very few trifling exceptions, the same.*' This identity is the more important, when it is considered, that the Chinese written language is read by a much larger proportion of mankind than that of any other people,—by not much less than a fifth of the human race. And only through this medium can knowledge be diffused among so many millions. The grand disadvantage is, that the language is the mould of the ideas received into it, rather than the body which they assume, and through which they develop themselves; and that it makes no provision for the expansion of the national mind. It depends, for being understood, upon certain fixed associations of ideas, and is all but absolutely impotent to express new and foreign associations. It gives us language in its crude state, in which the only mode of expressing ideas relating to immaterial objects, is by palpable metaphor. For the next stage in the progress of language, in which metaphorical terms become the simple signs of abstract ideas, such a system of symbols is wholly unsuitable. The difficulty of translating Chinese poetry into a foreign language, is all but insuperable; and a verbal translation would be unintelligible, because it would not express the allusion on which the meaning depends. But what must be the difficulty of transfusing into such a language, European notions and Christian ideas?

'A European,' Dr. Morrison remarks, 'can have little motive to enter upon the study of Chinese, or, at least, can scarcely have motive sufficiently strong to carry him successfully through;' so far, he means, as the intrinsic value of their literature is concerned. 'Abstract science or the Fine Arts can learn nothing from China; and perhaps, as much is already known as can be known, to aid the general philoso-

* "Retrospect of the First Ten Years of the Protestant Mission." p. 152.

‘pher in his reasonings. Her history will not bear out the
‘fond expectations of the opposers of Christianity, in disprov-
‘ing the Jewish and Christian Scriptures; nor can the friend
‘of Christianity obtain any useful addition to his religion or
‘code of morals from her sages.’* All that was to be done in
this way, all that was necessary to make us sufficiently ac-
quainted with the meagerness of Chinese literature, and the
shallowness of Chinese wisdom, has now been effected by the
Chinese scholars in this country and on the Continent. But
the language was only half conquered, when it was thus made
to reveal its enigmas and to disclose the treasures guarded by
its talisman. The great difficulty was, to make it speak for its
new masters, and tell to China what it greatly concerns her to
learn from Europe. This task, the Romish Missionaries at-
tempted, and some of them made a good beginning; but the
work was abandoned, whether through discouragement, want
of perseverance, or in despondency. In the British Museum,
there exists, in MS., a Harmony of the Gospels in Chinese.
By what individual, or individuals, or at what period execut-
ed, is not known: it must have been the work of some one or
more of the Romish Missionaries, who, though belonging to
a corrupt Church, thereby proved themselves to be faithful
servants of their heavenly Master. A copy of this valuable
MS., taken by a Chinese, together with a MS. Latin-Chinese
Dictionary, was of material assistance to Dr. Morrison at the
commencement of his arduous labours. To give the whole
of the Sacred Scriptures for the first time to the Chinese, and
to create for their use, an elementary literature, was reserved
for the Protestant Missionaries of our own times and of our
own country. Of their stupendous achievements, which have
attracted the admiration of the literati of Europe, and drawn
forth the plaudits of learned members even of the Romish
communion, it is mortifying to reflect, that there should be
found in our own country, men so far besotted by prejudice
as to speak in terms of depreciation and contempt. That same
Quarterly Review which pronounced Dr. Morrison’s Dictionary
of the Chinese language, to be ‘the most important work in
‘Chinese literature that has yet reached Europe,’ has been
stultified and disgraced by an ignorant and malignant attack
upon the Serampore and Canton Translators. We had in-
tended, before this, to notice more at length, the blunders and
misrepresentations contained in that article; a task, however,
which Mr. Pell Platt’s very calm and triumphant Reply renders

* Morrison’s View of China, p. 121.

almost unnecessary. We shall now confine ourselves to their attack upon the Chinese Translations. The following paragraph, which appears in No. lxxi. of the Quarterly Review, is one of the most amusing specimens of ignorant self-sufficiency and arrogance that ever issued from the pen of a Reviewer.

‘The character of the Society’s management will be placed in a still stronger light by a reference to the translation of the Scriptures executed and circulated under their auspices in the Chinese language. The first complete version of the New Testament in that tongue was printed, at their expense, at Canton, in 1814. The gospels, the closing epistles, and the Book of Revelation were translated by the editor, Dr. Morrison; the Acts of the Apostles and the Epistles of St. Paul, being taken from an old MS. which he had carried out with him, and which he is stated to have corrected in such places as he thought necessary. Some time afterwards, the Old Testament was translated by the same person, who is, we understand, a *self-instructed* missionary, in conjunction with Mr. William Myles, and printed at Malacca.

‘The estimate formed by Dr. Morrison himself of the character and value of his performances is so humble, that, in any other case than a translation of the Bible, his language would disarm criticism. In a letter dated Canton, 11th January, 1814, he thus writes:

‘I beg to inform the Society, that the translation of the New Testament carrying on at this place into the Chinese language, has been completed, and I hourly expect the last sheet from the press. Allow me to notice that I give this translation to the world not as a perfect translation. That some sentences are obscure, that some might be better rendered, I suppose to be matter of course in any new translation made by a foreigner, and in particular in a translation of the Sacred Scriptures where paraphrase is not to be admitted. All who know me will believe the honesty of my intentions, and I have done my best.’—*Eleventh Report, App. p. 26.*

‘In a letter dated the 8th June, 1815, that is to say about a year and a half after this translation was printed, the same translator writes to the same Bible Society:—

‘‘The Chinese dictionary in which I am now engaged, will gradually mature my knowledge of Chinese.’’—

Thirteenth Report, App. p. 16.

‘It would, indeed, be difficult to believe, except upon the evidence of Dr. Morrison himself, that the managers of any Bible Society could have given their sanction to a version of the Bible published under such circumstances. This was not a Chinese version executed by Chinese penmen; this was not even the production of a foreigner of eminent learning, who had devoted sufficient time and labour to the acquisition of the Chinese tongue; but that of a *self-instructed* missionary, little, if at all, acquainted with Biblical criticism, and

whose knowledge even of the language into which he undertook to translate was, on his own evidence, *immature*. We shall be curious to learn on what principle the committee will endeavour to justify such manifest tampering with the sense of the sacred records. Why, we beg leave to ask them, was not the publication of this version delayed until its author had acquired what he considered a mature knowledge of the Chinese language? It is obvious, that Dr. Morrison executed his version as an exercise while learning Chinese. One might have imagined, that the maturity of knowledge at which he fondly hoped to arrive by most laborious subsequent study, would have been deemed by others, if not by himself, an indispensable pre-requisite for the commencement of a work of this nature intended for the press! Is it in the announcement of new versions such as these, that the directors of the Bible Society condescend to find means of amusing the imaginations, and promoting the liberality of its subscribers? pp. 18, 19.

We have hitherto been accustomed to look upon Quarterly Reviewers as at least men of information; and we should hardly have supposed that the name of the late Dr. Milne, which is here mis-spelt, had been quite unknown to them. Waiving this, the facts of which they are willingly ignorant, if they do not intentionally conceal them, are these. In September 1807, Mr. Morrison, the first Protestant Missionary ever sent out from this country to China, arrived at Canton. In the year 1813, appeared the first complete Translation of the Chinese New Testament, in part founded upon the 'old M.S.' which the Reviewer ignorantly speaks of, and in part original. In Nov. 1819, six years after, and twelve years from the arrival of Dr. Morrison at Canton, the Translation of the Old Testament was completed, with the assistance of his able colleague; and the entire Bible was given to the world in 1823. So much for the truth of the assertion, that Dr. Morrison executed his version 'as an exercise,' while learning Chinese. In the mean time, as far back as January 1806, the attention of the Serampore Missionaries had been directed to the Chinese language, and its study commenced by one of their number and three of the younger branches of the Mission family. In seven years, a new and independent version of the New Testament in Chinese was completed at the Serampore press; and in 1822, after the incessant labour of sixteen years, Dr. Marshman had the happiness of bringing to a completion his Version of the whole Bible. Of the laborious process adopted in this translation,* we have

* See Eclectic Review, vol. xx. pp. 454—6. Art. Dubois on Christianity in India.

on a former occasion furnished a minute account, given by the venerable Translator himself, from which it appears, that the Version of the New Testament was diligently compared with the text of Griesbach, and a similar use was made of the Hebrew in preparing that of the Old Testament. This Version was printed with moveable metallic characters cut at Serampore; the first of the kind ever executed. Thus, nearly at the same time, the simultaneous but independent labours of the two learned Translators, sent out by different Missionary Societies, and occupying stations so remote from each other, were, after sixteen years, brought to a conclusion. 'And I cannot but view it as a part of Divine Wisdom,' remarks Dr. Marshman, 'to put it into the hearts of two persons, labouring independently of each other, (Mr. Morrison and myself,) thus to care for the translation of the sacred Scriptures into a language so peculiar in its nature, and understood by such multitudes of men. Should we have wisdom given us rightly to profit by each other's labours, I suppose that the translation of the Scriptures will be brought to as great perfection in twenty years, as they might have been, in the hand of one alone, in the space of fifty.' With *both* translations in view, a second edition of the Chinese Bible has now been commenced at Serampore, which is advanced as far as Leviticus.*

Most of these details have long been before the Public; and if the Reviewer was ignorant of them, he was ill qualified for his self-assumed office. But from what singular fatality does it arise, that his information appears, on the face of his statement, to come down no lower than the year 1817? How is it that the Thirteenth Report of the British and Foreign Bible Society, issued in that year, is the last document relating to these Translations which the Reviewer affects to have seen? Where has he been all these years, never to have heard of the subsequent labours of these 'self-instructed' Missionaries, which have made their names familiar to all the learned in Europe? We are now about to lay before our readers the opinion of two of the first Oriental scholars in the world, witnesses equally competent and impartial, as to the nature and results of their labours; of which these translations, be it remembered, form only a part, although the most important part. But we must first advert to a paragraph in the *last* Number of the Quarterly Review, in which a use is made of Sir George Staunton's name, which we are persuaded that learned person would himself be the first to deprecate; since the invidious compliment

* Brief Memoir relative to the Operations of the Serampore Missionaries. 1827. p. 5.

is evidently meant to disparage the philological labours of men whom he must honour as scholars, in whatever respect he may differ from them in sentiment. The sentence is as follows :

‘ For the knowledge we now possess of the Chinese language, which has of late years become familiar to many of the East India Company’s servants in China, to most of the Oriental Missionaries, and to several individuals in England and France, we are much indebted to Sir George Staunton, the translator of the Statute Book of China, and various other works of a lighter kind ; and we take some little credit to ourselves for having endeavoured to explain the nature of that language, and to evince the great utility which a knowledge of it would give to those who conduct our valuable commercial concerns with the celestial empire.’—*Quart. Rev. No. lxxii. p. 497.*

To Sir George Staunton belongs the praise, as we have remarked on a former occasion,* of having been the first translator of a Chinese book into the English language ; and his translation of the *Ta Tsing Leu Lee* is a most honourable monument of the proficiency which unwearied diligence, added to the very peculiar advantages he enjoyed, enabled him to make in that most difficult tongue. It is no disparagement to his labours to say, at the same time, that, for their knowledge of the Chinese language, neither the Company’s servants, nor the Oriental Missionaries can be, in the nature of things, indebted to his translations from the Chinese. The English Public owe much of their knowledge of Chinese laws and literature to his various publications ; but the knowledge of a language, with submission to our very learned Reviewer, must be obtained through other means ; and we should have imagined that the Author of a Chinese Grammar and Dictionary might have put in a claim to distinct notice, instead of being lumped with the ‘ most of the Oriental Missionaries ’ (who are they ?) whose familiarity with the Chinese is made apparently to spring out of Sir George Staunton’s Translations and certain papers in the Quarterly Review !! Those papers were highly creditable to the Journal in which they appeared ; but we cannot let this Reviewer or his Editor take that credit to themselves. *Sic vos non vobis.* No Chinese scholar would have indited this paragraph, which serves but to indicate the bad spirit and bad faith which, in spite of the rebuke they have received, continue to actuate these Reviewers. We shall now give, from Mr. Pell Platt’s pamphlet already referred to, the testimony of this same Sir George Staunton to the competence and ability of one of the Translators.

* Eclectic Review, July 1821, p. 85.

'I beg to assure you, that it was with pain and surprise that I read, the other day, in the Quarterly Review, the animadversions on Dr. Morrison's Translation of the Scriptures.....I cannot say that I have examined Dr. Morrison's Translation so critically as to be able to give a positive opinion on its precise degree of merit; but I have no hesitation in saying, that I conceive his qualifications for the execution of the task to be *far superior to those of any other person whatever. He is, unquestionably, our best Chinese scholar.* He had made himself fully acquainted with the previous labours of the Catholic Missionaries; he was in constant communication with intelligent natives, during the progress of the work; and his general zeal, diligence, and integrity, in the cause to which he has devoted himself, are too well known to need any confirmation from my testimony.

'G. T. Staunton.'

The other testimony goes more into detail; but our readers will find no fault with the length of the extract, as it will serve to shew in what light the labours of our Missionaries, and the proceedings of the British and Foreign Bible Society, are regarded by foreign literati. For it must not be forgotten, that the Reviewer's malignant attack on the Versions, is aimed at that Society; and that the Chinese Versions are held up as a flagrant instance of their incompetent and unfaithful management. In reviewing the Chinese Version of St. Mark's Gospel executed at Canton, the only one that had at that time reached Paris, the learned Author of the *Mélanges Asiatiques* prefaces his criticisms with the following remarks.

'The Syriac, Arabic, and Coptic Versions of the Old and New Testament, are among the number of the most precious aids which piety has rendered to learning. Executed, for the most part, by men profoundly versed in the knowledge of languages, they have the advantage of presenting to the student, various texts, of great extent, the sense of which is known beforehand, and the exactness of which is well ascertained; since the importance and weight of the subject do not permit the Translators to depart for a single instance from the most severe attention and the most scrupulous fidelity. It must always, then, be a most important service rendered to philologists, to multiply the number of similar versions; and, independently of every other motive, it would be very desirable, that the Bible should be translated into the languages of all nations who have books, and that we might be able to enrich, and even complete, those magnificent collections of Versions which are called Polyglots.

'Views still more noble and considerations of a higher order have led to the establishment of that Bible Society which has undertaken, in England, to publish the sacred books in all languages. Whatever success it may obtain in relation to the principal end which it proposes to itself, its exertions cannot but be highly serviceable to the advancement of literature and the progress of philology. It is an undertaking honourable alike to those who conceived the project, and those

whose talents shall contribute to its execution; and their names will rank, in the memory of the learned, by the side of those of Ximenes, of Walton, and of Montanus.' *Mélanges Asiatiques*, Par M. Abel Rémusat. Tom. i. pp. 1, 2.

At the close of the critique, referring to the double Version of the whole Bible into Chinese now completed by the Rev. Drs. Morrison, Milne, and Marshman, M. Rémusat makes the following observations.

'We shall not undertake a detailed critique, much less a continued parallel of the two Chinese Versions of the Bible. Such an examination would lead us into endless details, and would be of little utility. Equal praise is due to the respectable men whose zeal, patience, and abilities have brought to a termination this double enterprise. In paying a just homage to the merit of his rival, Mr. Morrison has had the modesty himself to point out, how much the manuscript Harmony of the Gospels must have contributed to the perfection of his own labour. Mr. Marshman has had to supply, by dint of application and labour, what was wanting to him in point of help. If, however, one wished to characterize the result of the studies of these two interpreters of the sacred volume, one might say, that the Serampore Version is the most literal, and the Canton one the most conformable to the Chinese taste. It must at the same time be acknowledged, that the plan to which it has been thought necessary to adhere, in the one as well as in the other, of abstaining from the smallest note or the slightest explanation,—of confining themselves, in a word, to printing the text of the Bible without any illustration,—this plan, conformable as it is to the spirit of the Protestant communions, will always render the perusal of these two versions almost equally toilsome and uninviting to the Chinese.' *Ib.* pp. 16, 17.

In a subsequent paper, the learned Editor gives an abstract of Dr. Milne's "Retrospect of the First Ten Years of the Protestant Mission to China," reviewed in our eighteenth volume;—an important and interesting document, which the Quarterly Reviewer appears never to have seen. He might have heard of it at Paris. From this paper, we must take the following paragraphs.

'The English,' says M. Rémusat, 'experienced, at the outset, considerable difficulties in the printing of their Chinese books. The natives whom they were under the necessity of employing as translators, revisors, engravers, or printers, aware that they were being required to labour in works prohibited by the laws of the empire, made their employers pay high for their co-operation. These expenses, and the risks attendant upon them, merit some attention, when it is known, from an exact list given by Mr. Milne, that the total number of copies of Chinese books published in 1818, as well at Canton as at Macao and Malacca, amounted to 140,249; that of Malay books to 20,500; without reckoning the Chinese Grammar of

Mr. Morrison, printed at Serampore, two Chinese-English Dictionaries, Familiar Dialogues, the Indo-Chinese Gleaner edited by Mr. Milne, the translation of the Sacred Edict by the same Missionary, and the work from which we have borrowed these details. Among the Chinese works which have been published in this manner, the Author specifies thirty-two, of which he gives a particular account. Among these, we remark, the Bible almost complete,* (this was in 1818); 'an Outline of the Old Testament history; the Life of Jesus Christ; a Monthly Magazine; a Periodical Miscellany in Chinese; a Geographical Catechism, with four maps, &c. Thus, then, we behold *an entire literature called into existence* at the extremity of the world, without our knowledge, by two or three indefatigable men, assisted by a certain number of zealous and liberal individuals. These great enterprises of religious zeal have something about them remarkable at the era in which we live; the more so, inasmuch as those who direct them, or at least those who carry them into execution, seem, for the moment, to remain strangers to any political or commercial views.

* We find in Mr. Milne's work, precise information, generally reduced to tables and expressed in figures, as to the operations of the Missionary Society in the countries beyond the Ganges. It has, in all, five stations; namely, China (Canton), Malacca, Penang, Batavia, and Singapore, under the direction of nine Missionaries,—six among the Chinese, and three among the Malays; twelve schools for the natives, five for the Chinese, of which one is in China, one at Batavia, three at Malacca, two at Penang, and five others for the Malays.* The Gospel is preached in Malay and in three Chinese dialects; that of Canton, that of Fou-kien, and that which is vulgarly called the *mandarinic*. Encouragement is given to the emigration of Chinese families; and they are invited to come and establish themselves upon the lands which the Britannic Government has at its disposal, on the coast of Malacca and in the island of Singapore. The Missionaries see, in this concurrence of circumstances, grounds for calculating on the success of their evangelical preaching. There are many of their countrymen who do not participate in their hopes in this respect; but *there is doubtless no one* who does not view with lively interest these proceedings (*excursions*), these literary studies, this abundant harvest of documents of all sorts, which seem to have for their principal effect, if not for their immediate object, to open new markets

* This was the state of things in 1819. According to the Survey contained in the Missionary Register for January last, Dr. Morrison was returning to occupy the Canton station, with the aid of a native teacher. At Singapore, there is stationed one Missionary; at Malacca, four; at Penang, two; one being lately deceased. At Malacca, there are seven Chinese schools, containing 250 scholars. In the Anglo-Chinese college, there are 26 students, of whom 16 are on the foundation. At Penang, there are five Malay schools, and one Chinese.

to their industry, and to prepare the way for their commerce and their policy.' *Ib.* pp. 43, 44; 50.

Unfortunately, there are individuals in this country, who can view all this with any thing but complacency; whose bile is stirred, because these 'self-instructed' men had not 'the benefit of a regular and learned education,'—that is to say, were not educated at Oxford and Cambridge; who sicken at the success which cannot be made to reflect glory upon their own party; and who, in the plenitude of their self-sufficiency and arrogance, 'venture to predict,' that these Versions, and, 'with scarcely a single exception,' all 'the existing Versions of the British and Foreign Bible Society, will be remembered hereafter only for the errors and blunders which disfigure them.' Prejudice and malignity were never perhaps, more conspicuously and at the same time impotently displayed. We wish to put upon record, this prediction of the anonymous Reviewer, in juxtaposition and contrast with the one previously cited from M. Remusat, which assigns to their names an equal rank, in the estimation of the learned, with those of Ximenes, Walton, and Montanus. It needs no other comment.

These observations, we must confess, have no very close connexion with the volumes before us, except as they relate to China; but they have been partly suggested by the first sentence of the Translator's preface.

'The reader who was not previously aware of the fact, will probably be surprised at learning, that the Russian Government has had, for this century past, a regularly established religious and scientific Mission at Peking, not merely tolerated or connived at by the Chinese Government, but openly existing under the sanction of a formal treaty. This being premised, it is natural to inquire, what advantage literature and science have derived from the Russians having thus possessed for a hundred years an opportunity which no other Christian nation has enjoyed, and which, if allowed to natives of England, France, or Germany, would most probably have long since made us fully acquainted with every thing relating to the history, institutions, government, &c. of this great empire and its extensive dependencies. To this no satisfactory answer can be given. So far as we are aware, none of the members of any of these successive missions, each of which remains at least ten years at Peking, have ever published any thing on the subject of China, even in the Russian language.....If any valuable information has really been gathered by the members of these missions, it seems that the Russian Government, if it has not prevented, has at least done nothing to promote the publication of it.'

We cannot doubt that, had any really valuable information been collected, it would by some means have found its way into German or French. The fact appears to be, that the

Mission, as perhaps might have been anticipated from all the circumstances, having done nothing, has had good reason to be silent. The article of the treaty which stipulated for its establishment, will shew, that the Mission was not likely to be very effective.

'The Russians shall henceforth occupy at Peking the kouan or court which they now inhabit. According to the desire of the Russian Ambassador, a church shall be built with the assistance of the Chinese government. The priest who now resides there, and the three others who are expected, shall live in the kouan above mentioned. These three priests shall be attached to the same church, and receive the same provisions as the present priest. The Russians shall be permitted to worship their God according to the rites of their religion. Four young students and two of a more advanced age, acquainted with the Russian and Latin languages, shall also be received into this house, the Ambassador wishing to leave them at Peking, to learn the languages of the country. They shall be maintained at the expense of the Emperor, and shall be at liberty to return to their own country as soon as they have finished their studies.

'According to this treaty, the Russian Mission, composed of six ecclesiastical and four lay members, fixed its abode at Peking; the first do duty alternately in the Convent of Candlemas, and the Church of the Assumption, situated in the same quarter of the city, and originally inhabited by the Russians whom the Chinese government caused to be removed hither in 1685, after the destruction of Albazin, a Russian fortress, which had been built on the banks of the Amour. The lay members are young men, who are obliged to study the Mantchoo and Chinese languages, and to acquire an accurate knowledge of China. They all reside in the kouan, a vast building, part of which, known by the name of the Court of the Embassy, is kept in repair by the Chinese government, and the other, containing the convent, by Russia.' pp. 1, 2.

Conformably to this article, a new Mission left St. Petersburg in 1819, to relieve the one which had been at Peking since 1808; and the Author of these volumes was appointed to accompany it, at the head of a detachment of Cossacks. On the 31st of August, the Mission started from Troitsko Sauskain for Peking. Those of our readers who have made themselves acquainted with the pedestrian adventures of Captain Cochrane, will be pleased to learn, that M. Timkowski begins his journey from the exact point at which the Captain was obliged to content himself with looking into China. Every thing at Kiakhta seemed to him to denote a frontier situation; and 'something seemed to say, Here are the limits of two mighty empires.' Yet, a little brook serves, in this part of the frontier, to mark the boundary. The distance from St. Petersburg to Kiakhta, is estimated at 6500 *werssts*; and thence to Peking is

about 1500 *wersts*. Not being at this time in travelling mood, we shall refer our readers to the volumes before us for an account of the intermediate stages,—the country of the Kalkas, the desert of Gobi, the territories of the Sounite Mongols, and the Tsakhars; and set them down at once before the Great Wall.

‘Three *wersts* from Tcha tao, we reached an arm of mount Pa ta ling, which Gerbillon calls Pa ling; this is the most elevated point of this country, from which are perceived, towards the south, some lofty mountains. We here reached the great wall, the external line of which forms the wall of Kalgan.

‘After having passed an arched gate, which is under the principal tower, we entered a large court. I felt a degree of pleasure in climbing upon the wall; the ascent to the top of which is by steps made for the use of the soldiers on duty.

‘Notwithstanding the many centuries which have elapsed since the erection of this wall, it was built with so much skill and care, that far from falling to ruin, it looks like a stone rampart produced by Nature herself to defend the northern provinces of China, Pe tchy li, Chansi, and Chen si, from the invasion of the Mongols, who have not entirely lost their warlike character.

‘The wall is properly composed of two thin walls, the top of which is crenated: the interval is filled up with earth and gravel. The foundations consist of large unhewn stones; the rest of the wall is of brick; its height is twenty-six feet, and its breadth at the top, fourteen. Towers, in which there are many cast iron cannon, are placed at about an hundred paces from each other; the great tower is decayed from age: the gate is much damaged, as well as the adjacent wall. No care is now taken to keep it in repair.’

‘This wall, which astonishes the spectator by its colossal magnitude, this monument of gigantic labours, bearing testimony to the unhappy fate of China, which was always a prey to intestine divisions or foreign enemies, this wall, I say, is an insuperable obstacle to the cavalry of the inhabitants of the Steppe, but it would not withstand heavy artillery. But the mountains and the defiles may be considered as the surest safeguard against the attacks of an enemy, unless, indeed, he could find means to pass it further to the west, as the Mongols did when they invaded China.’ Vol. I. pp. 308—11.

On the 2d of December, the Mission entered the Russian house at Peking, and immediately repaired to the Church, to return thanks to God for having protected them through their long journey.

If, hitherto, the Russians have been idle, they are beginning to redeem their character. The archimandrite Hyacinth shewed Mr. Timkowski a Chinese and Russian Dictionary which he had completed, founded upon that of Father Basile. M. Von

Klaproth seems very much piqued, however, that the Author should refer to Dr. Morrison's Dictionary as superior to the edition of P. Basile's edited by Deguignes. He complains that, although it is more voluminous, and contains more characters than that of the Romish Missionary, it is full of faults which diminish its utility and render it troublesome in use. These, he ascribes to Dr. Morrison's inconceivable carelessness,—'if indeed,' he adds, 'he is really the author of the work which he has published.' Whether this doubt or insinuation be meant as a compliment to Dr. Morrison or an insult, is not quite clear. It may be taken as intimating, either that it is too faulty to be his authorship, or that he is incapable of producing such a work. That the work is faulty, we have no doubt, although not to the extent here insinuated; but if M. Von Klaproth means to call in question Dr. Morrison's competency and integrity, it would have become him to explain, and, if he can, to substantiate his allegations, instead of throwing out these equivocal, and, we fear, splenetic doubts and complaints.

It seems that there is still a Roman Catholic bishop of Peking, appointed, not indeed by the Pope of Rome, but by the Emperor of Brazil.

'At noon, father Hyacinth received a visit from the Portuguese Missionaries of the Franciscan order, living at Peking. Gau the first (Ko-lao ye in Chinese), has been nominated bishop of Peking, by the Brazilian government, but he has not yet received the papal bull. Ribeira the second, (called by the Chinese, as they have no R in their language, Li lao ye) is very old; he is the superior of the southern convent in Peking. The chief of the new Mission, and the other ecclesiastical members, had an interview with them in the apartments of father Hyacinth. These Portuguese reside at Peking, in the capacity of members of the Astronomical and Mathematical Academy. Notwithstanding the aversion of the Chinese to the profession of the Roman catholic religion, which has been shewn, first by persecuting, and then by expelling the Jesuits from the empire, the Chinese government is, however obliged to keep at least some Missionaries at Peking to compile the almanack. While astrology has led in other nations to the study of astronomy, the Chinese, though they have studied astrology for some thousand years, have made no progress in the real knowledge of the stars. Their ancient boasted observations, and the instruments which they make use of, were brought by the learned men whom Koubilaï, the grandson of Gingis Khan, had invited from Balk and Samarcand. The government at present considers the publication of an annual calendar of the first importance and utility. It must do every thing in its power, not only to point out to its numerous subjects the distribution of the seasons, the knowledge of which is essentially necessary to them, to arrange the manner of gaining their livelihood, and distributing their labour; but on account

of the general superstition, it must mark in the almanack, the lucky and unlucky days, the best days for being married, for undertaking a journey, for making their dresses, for buying, or building, for presenting petitions to the emperor, and for many other cases of ordinary life. By this means, the government keeps the people within the limits of humble obedience; it is for this reason that the emperors of China established the academy of astronomy, but we must not expect to find men really acquainted with that science. When this illustrious body, composed of Mantchoos, and in which Europeans, though subordinate, are the most active, condescended to look at the Planetarium, which was among the presents which the king of England sent to the emperor of China by Lord Macartney, Mr. Barrow was not able to make the president of this learned society understand the real merit of that instrument. Besides, how should a people be able to comprehend astronomy, to know the position of the heavenly bodies, and determine the orbits of the planets, while it is ignorant of the elements of mathematics, and makes its calculations by the help of vertical arithmetical tables, like those used by the shop-keepers in Russia, and who are ignorant both of analysis and geometry?"

pp. 356—358.

The Portuguese fathers conversed with the Russians in Latin. They speak but little Chinese, and 'that in a very peculiar dialect, resembling that of Canton and Macao.' The following translation is given of a Latin letter sent by Father Ferreira to the Greco-Russian archimandrite Peter. The desponding tone of the Writer sufficiently indicates the situation of the Portuguese Missionaries; and it is altogether a curious and interesting document.

"To the Reverend Archimandrite Peter, who has just honoured Peking with his presence, the peace of Christ and true tranquillity.

"Our proper native country is Europe; we consider it as our home, as we are patricians. We use the Latin language as a general one; though it differs in some points from our mother tongue; animated by fraternal sentiments, we agree together like twins.

"In this celebrated city, we Europeans, if we wish to enjoy peace, and maintain the dignity and honour of an illustrious nation, must live like sparrows upon the house top. Thus we have leisure to devote to reading, writing, and holy meditation. The saying of Ovid, that the multitude value friendship according to the advantage they derive from it, is but too true of the Chinese. Your excellent predecessor, our sincere friend, can give you more information on this subject.

"Hence the saying of the apostle, 'Ye have need of patience,' is here peculiarly applicable, as well as what is said by the apostle Peter: 'Having your conversation honest amongst the Gentiles, that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation.'

"At a future time, if God permits, we shall have an opportunity

of meeting and opening our hearts to each other. You know that the Chinese are extremely distrustful of Europeans. They regard us with lynx's eyes. I wish you a pleasant Christmas. The bishop of Peking elect is the interpreter of your mission, and was lately summoned before the great tribunal Neige, on the affairs of your Mission. As the nights here correspond with those in Europe, I take the liberty of sending you two wax tapers called Latiao, one for yourself and one for your servant; and also a houangly or calendar for the next Chinese year. Your reverence's unprofitable servant, Dominic Ferreira, Portuguese priest of the congregation of the Mission."

Vol. I. p. 362, 3.

The cruel persecution of the native Christians in China, which took place in 1805, is said to have been occasioned by the violent alarm taken by the pusillanimous emperor, Kia King, at discovering that the Jesuits had transmitted a map of a Chinese province to the Pope. He thought, naturally enough, that his Holiness 'could not pretend to extend his authority over a part of the celestial empire, which is separated from the whole world by the ocean, by lofty mountains, and by desolate steppes.' It is intimated, however, that the 'machinations of the Portuguese' probably led to the arrest of the messenger of the Jesuits. Together with the map, the latter had transmitted to Europe 'bitter complaints against the Portuguese ecclesiastics, and detailed accounts of the revenues and landed property of which the latter had taken possession.' Thus it would seem, that the mutual rivalries and animosities among the different orders of Missionaries, had at least some share in drawing down upon them and their converts the ruin of the cause. At Peking, we are told, many thousand persons were discovered, who had embraced the Christian religion, even among the Mandarins and members of the royal family. The enraged monarch ordered that the common people should remain unmolested, and directed all his vengeance against the members of his family,

'It is affirmed, that such tortures had never before been practised in China. Several of these miserable beings, chiefly Chinese soldiers, lost their courage during these tortures, but the majority remained faithful to their religion. In the sequel, the president of the criminal tribunal, having learnt, that in his own house, nearly all his relations and servants were Christians, was less rigorous in his examinations, and more indulgent towards the Christians. An order was issued for seizing in the four Catholic convents in Peking, all works relating to the Christian religion written in Chinese and Mantchoo, as well as the blocks which served for printing them, but the priests succeeded in saving the greater part.' Vol. I. p. 366.

Several members of the tribunal of foreign affairs have avowed their opinion, that it would be better to fill the places of astronomers with Russian ecclesiastics or students, and to give

the Romish Missionaries their dismissal. The Chinese, Mr. Timkowski says, have long been desirous of driving away the latter, 'who maintain their ground, only by virtue of an ordinance of the emperor Kanghi.' The causes of this displeasure are said to be, 'their too ardent zeal in making proselytes, the lawsuits concerning their revenues, and the continual disputes between the different European priests residing in China.' Eventually, there can be little doubt, the Greek Church will, at Peking, supersede the Romish Missions; but whether the cause of Christianity will gain any advantage, is extremely doubtful. A special school has been established at Peking, under the immediate patronage of the Emperor, for teaching the Russian language to twenty young Mantchoos of the first families. This school, notwithstanding all the efforts of the Government, has, however, made but little progress; owing, as it should seem, to the inaptness of the Mantchoos in mastering the rules of grammar, in a language of such different construction from their own as the Russian.

While Mr. Timkowski was at Peking, a *da-lama*, or priest of the first class, arrived from Southern Tibet with tribute from Bantchan Erdeni, high-priest of that country. The tribute from Lassa, the capital of Tibet, was expected to arrive next year.

'They have been expecting there,' it is added, 'for these five years, the regeneration of a *dalai lama*, to replace the one who had quitted the world at that time. It is evident that the policy of the Chinese Government endeavours to manage so that the *dalai lama* may arise from some distinguished family in the interior of China. On the other hand, the English, being such near neighbours, might easily accelerate the revival of the chief of the priests of Tibet.' Vol. I. p. 371.

This remark calls forth from Mr. Von Klaproth the following note.

'I do not see what means the English could pursue to attain this object. Those living at Calcutta know so little of Tibet, that they have even believed, and printed in their journals, that the Tibetan language is spoken from Himalaya to the frontiers of Siberia.'

In what journal this was printed, does not appear. We wish that Mr. Von Klaproth had been a little more specific as well as more discriminating in his remarks. The English of Calcutta are certainly not the best informed, for the most part, respecting either the neighbouring Asiatic countries, or India itself; but there are some of the English who know more of Tibet than this learned Philologist imagines. We hope, however, that the Dalai Lama and the Bogdo Lama will be left to contend for divinity, without any interference on the part of the British.

A considerable part of Mr. Timkowski's second volume is

occupied with an essay, historical and geographical, on Mongolia. The volumes contain a great deal of information with regard to a region imperfectly known, and will, on this account, be very acceptable to the geographer. The details relating to China will be most amusing to the general reader, although they do not add much to our knowledge of the country. The work appears to us to be very competently translated. A long and important note by Mr. Von Klaproth is given in the first volume, containing Observations on the last Russian and English Embassies to China, which we have not room to insert entire; but the following paragraphs deserve attention.

‘ Mr. Timkowski is wrong in making a comparison between the last Russian embassy, and that of the English, in 1816; at the head of which was Lord Amherst. The latter was indeed likewise sent back unheard, but from motives very different from those which caused the dismissal of the other.

‘ England is much more favourably situated with respect to China, than the empire of the Czars. It has never been obliged by the Chinese to cede a territory which it had occupied, or to sign a disadvantageous treaty. Its conquests in India, though the court of Peking pretends to know nothing of them, must necessarily excite some reflections in the celestial empire: it has probably no inclination to measure its strength with that of the nation which reigns on the seas, and has extended its conquests in India with such astonishing rapidity, that its dominion actually borders on the Chinese empire.

‘ On the other hand, the mercantile genius and sound policy of England, must remove any apprehensions in the Chinese of being attacked by this power, because a rupture between it and China would immediately be followed by the total ruin of the trade of Canton, which is much more advantageous to the English than the possession of one or two Chinese provinces could be. The occupation of a part of the Chinese territory by the troops of the East India Company, far from compelling the court of Peking to treat with it, would infallibly lead to a state of perpetual war; the necessary result would be the ruin of the commerce of a country which has only one great internal communication, namely, the great Imperial Canal, which the two belligerent parties would be able to destroy, each on its side.

‘ As to the Chinese, they will not break with the English, as long as the dignity of the empire permits it; for the trade of Canton not only produces a great circulation of money in most of the provinces, but also procures the Emperor and his ministers a considerable and certain revenue; whereas that of Kiakhta, which rarely exceeds 6,000,000 of francs, is not an object of sufficient importance to interest the Mantchoo government. It does not gratuitously throw obstacles in the way of it, because it is advantageous to Mongolia; but it attaches so little value to it, that it suspends it whenever it thinks itself obliged to punish the Russians.

‘For the reasons which I have here pointed out, England, though it has sent embassies and presents to the Son of Heaven, is not considered as a power subject to his authority. Lord Macartney did not submit to the Chinese ceremonial, though such a report was circulated while he was at Peking. The Chinese endeavoured to obtain from Lord Amherst, what his predecessor had refused; but the firmness of Sir George Staunton, and the powerful reasons which he alleged, hindered him from acceding to their demand. The Chinese ministry desisted from its pretensions, and on the 27th of August, 1816, granted to the English ambassador liberty to appear before the Emperor without making the nine prostrations. A fortnight before, they had prepared for him, at Thian-tsin, a fête similar to that which was to have been given to Count Golovkin, at Ourga, without requiring from Lord Amherst any thing more than the salutations usual in Europe. The Chinese therefore granted every thing to the English ambassador, while they refused every thing to the one sent by Russia. If the latter did well not to submit to the humiliating ceremony which was required of him, the other acted like a madman, in ruining, by a puerile obstinacy, the success of his mission; an obstinacy the more inconceivable, as he had just gained a complete victory over the pride of the Chinese, who had yielded to him in every particular.’ Vol. I. pp. 134—136.

This is not a fair view of Lord Amherst’s conduct; but we must refrain from any further remarks.

Art V. *History of the Transmission of Ancient Books to Modern Times; or, a Concise Account of the Means by which the Genuineness and Authenticity of Ancient Historical Works are ascertained; with an Estimate of the Comparative Value of the Evidence usually adduced in support of the Claims of the Jewish and Christian Scriptures.* By Isaac Taylor. 8vo. pp. 256. Price 8s. London. 1827.

THE title of this able and well-written book is not indicative of the precise nature of its contents. It is disquisitory, rather than historical; and the only fault that we have been able to detect in its execution, lies in the somewhat too sparing use of direct elucidation, circumstantial and consecutive. This, however, is a matter of mere taste, and Mr. Taylor has an indisputable right to conduct his argument in his own way. He has preferred the subordination of fact to discussion: we should have made the latter dependent on the former. We must not, however, be misunderstood. There is a good deal of specific illustration in the volume; and perhaps, it is the skill with which this is managed, as well as the frequent beauty of the language in which it is clothed, that has made us desirous of its more liberal exhibition. We have been

much gratified by the announcement of a second part, which will, if we rightly understand its object, leave nothing further to be desired in this respect.

The general subject is of the highest importance, including nothing less than the whole system of historical evidence. 'The credit of literature, the certainty of history, and the truth of religion, are all involved in the secure transmission of ancient books to modern times.' The laws by which our reception of testimony, in this matter, are regulated, have been frequently exhibited and illustrated, but never, so far as we are aware, so efficiently as in the volume before us. We do not attempt to conceal from our readers, that it will demand some effort to follow up the sequence and connexion of its reasoning; it is not light reading, but it will fully indemnify the student for any demand that it may make upon his attention, if he is to be repaid by clear statement, satisfactory deduction, and eloquent composition.

Scepticism is a strange thing. To say nothing of its tendency to superstition, in anxiety to escape from religion, the absurdity and inconsistency of its prevarications are quite astounding. The same evidence which, in the case of profane history, is clear and conclusive, becomes, with a certain class of dogmatists, altogether without weight when applied to the Holy Scriptures.

'There is reason to doubt if it be ever wise to treat flippant scepticism as we should deal with honest ignorance: but if argument, and nothing else, will content the sagacious doubter, it is plainly the part of the advocate of truth to insist upon removing the discussion from the confined ground of the evidences of Christianity, and to discuss the question in the open field of historical inquiry. Any other historical books rather than those of the New Testament should be selected as the subject of disputation; and when a conclusion is arrived at, the entire process of the argument should be transferred, piece by piece, to the Gospels. As an historical question, Christianity is distinguished from others of a like nature by nothing, unless it be the multiplicity and the force of the evidence it presents. To ask therefore for proofs of the facts recorded in the Gospels, and to leave the events of the same times unquestioned and unexamined, is an impertinence which the advocates of Christianity should never submit to—much less encourage, by a tacit acknowledgement that the evidence in the one case needs some sort of candour, or of easiness, or of willingness to be persuaded, which is not asked by the other. The Gospels demand a verdict according to the evidence, in a firmer tone than any other ancient histories that can be put to the bar of common sense. From those who are convinced of its truth, Christianity does indeed ask the surrender of assent to whatever it reveals of the mysteries of the unseen world;

but to its impugnors it speaks only of things obvious and palpable as the objects and occupations of common life; and in relation to matters so simple, it demands what cannot be withheld—the same assent which we yield to the same proof in all other cases.’ pp. 236, 6.

This distinct and forcible passage contains the text of Mr. Taylor’s inquiries. He commences by inferring, from the history of Manuscripts, from quotations and references, as also from the very history of language itself, the antiquity and genuineness of the existing remains of Ancient Literature. This discussion is followed by a series of interesting illustrations of various circumstances connected with the materials, modes of writing and decoration, transcribers and illuminators of ancient manuscripts. The brief historical sketch enumerating the places most famed for the transcription of books, comprises a well concentrated mass of information. We extract two or three paragraphs.

‘No spot was more famed for the production of books than Mount Athos, the lofty promontory which stretches from the Macedonian coast far into the Ægean sea. The heights and the sides of this mountain were almost covered with religious houses, rendered by art and nature, and by the universal opinion of the sanctity of the monks of the ‘holy mountain,’ so secure, that neither the meditations nor employments of the recluses were disturbed by the approach of violence. The chief occupation of the inmates of these establishments is affirmed to have been the transcription of books, of which each monastery boasted a large collection.

‘Many extant MSS. prove that the copying of books was practised extensively, during the middle ages, in the monasteries of the Morea, in those of the islands of Eubœa and of Crete. This latter island seems indeed to have been a place of refuge for men of learning during the latter periods of the eastern empire, who found in its monasteries, shelter and the means of subsistence.

‘Fifty religious establishments in Calabria and the kingdom of Naples are mentioned, from which proceeded a large number of the books afterwards collected in the libraries of Rome, Florence, Venice, and Milan.

‘In the monasteries of Western Europe also, especially in those of the British Islands, this system of copying was carried on. Though there were considerable diversities in the rules and practices of the monks of different orders, the elements of the monastic life were in all orders and in every country the same; and generally speaking, wherever there were monasteries, there was a manufacture of books. Yet in some houses these labours of the pen were much more worthily directed than in others. For while the monks of one monastery employed themselves in transcribing nothing but missals, legends, or romances, others enriched their libraries with splendid copies of the fathers of the church, and of the Holy Scriptures; and some, though

a smaller number, took care to reproduce such of the classic authors as they might be acquainted with.' pp. 82, 3.

Similar praise is due to the history of the preservation of literature from its decline in the seventh, to its resuscitation in the fourteenth and fifteenth centuries. 'General epithets,' it is well observed, 'usually carry with them a meaning that 'oversteps the bounds of truth.' We accustom ourselves to hear and to talk of the 'dark ages,' till we strain the idea beyond all maintainable limit. Learning was never extinct. A series of meritorious writers may be cited, in uninterrupted succession, as preserving the traditionary evidence, strongly coloured by the opinions and feelings of the time, but affording protection to the remains of ancient learning, and adding somewhat, not without value, from its proper store. When the Gothic nations overran the realms of Europe, Learning retired to the Eastern Empire as to the ark of its safety; and even in the wasted and subjugated regions, the injury was partial. While 'castles, palaces, and cathedrals,' fell before the storm, 'hundreds of religious houses, in strong or secluded 'situations, remained untouched;' or, if occasionally ransacked by the passing columns of the invader, *pixes* and *ciboria*, solid plate and splendid garments, the contents of the treasury, the furniture of the altar and the vestry, presented to the pillager 'metal more attractive,' than books and rolls, the garniture of the library and the *scriptorium*. If the Church endeavoured to secure the monopoly of knowledge, it at least provided for its secure custody and transmission. 'The education of a monk,' writes Mr. Fosbrooke, 'at least in the 'fourteenth century, consisted of church music and the primary sciences, grammar, logic, and philosophy—obviously 'that of Aristotle. Some French and Latin must also have 'been included; for these were the languages the monks were 'enjoined to speak on public occasions. They were afterwards sent to Oxford or Paris, to learn theology. Such, indeed, was the encouragement held out to literature, that, in 'a provincial chapter of abbots and priors of the Benedictine 'order, held at Northampton, A.D. 1343, men of letters and 'masters of arts were invited to become monks, by a promise 'of exemption from all daily services.'

We are afraid of trusting ourselves among the skilfully developed 'methods of ascertaining the credibility of historical 'works,' or the still more interesting 'confirmation of the 'evidence of historians, derived from independent sources; but we must not, in justice to Mr. Taylor, wholly pass over the valuable and almost poetically conceived illustrations

intermingled with the latter. Mr. T. writes with singular felicity on subjects connected with Art. Himself a practical artist of no mean skill, he has exercised the reflective habits of an acute and vigorous mind, on the theory, as well as the executive of his art; and he has devoted some admirable paragraphs to a highly original employment of facts and principles derived from this source, in the elucidation of his subject. After adverting to some of the discriminative characteristics of Grecian sculpture, he directs attention to the remains of Egyptian art, as confirming the testimony of historians respecting the perfect and peculiar despotism, civil and ecclesiastical, which prevailed over the regions of the Nile. They evince an expenditure of labour and treasure, that could be sustained only by monarchs holding at command the services and the possessions of a nation of implicit slaves. They prove the control of unbounded wealth, resulting from the unexampled fertility of the Nilotic plains, and the active commerce of their tenants; and they exhibit all those signs of patient endurance and willing subservience which, in all ages, seem to have distinguished the descendants of Mizraim.

‘With such resources therefore at his disposal, and with a people much better fitted by their temperament and habits for labour than for war—for the inhabitants of fertile plains have ever been less warlike than those of mountainous regions—the master of Egypt could hardly do otherwise than expend his means upon extensive structures.

‘Such a degree of scientific skill in masonry as belongs to a middle stage of civilization, in which the human faculties are but half developed, is what the accounts of historians would lead us to expect; and it is just what these remains actually display. There is some science, but there is much more of cost and labour. The works undertaken by the Egyptian builders were such as a calculable waste of human life would complete; but not such as demand the mastery of practical difficulties by high efforts of mathematical genius. They could rear pyramids, or excavate catacombs, or hew temples from solid rocks of granite; but they attempted no works like those executed by the artists of the middle ages. For to poise so high in air the fretted roof and slender spire of a gothic minster, required a cost of mind greater than was at the command of the Egyptian kings.’ pp. 162, 3.

The objects and purposes to which these enormous masses were devoted, give further attestation to the truth of historical record. The Pharaohs were not all capricious or truculent. Public works of extensive range and general usefulness, canals, quays, reservoirs, and aqueducts, are every where to be traced in vestiges of conspicuous magnitude. It is an illustration of

the general mildness of the Egyptian despots, that the names of two among their number were consigned to detestation as exactors of oppressive labour; as builders, not of temples, but of pyramids. There might be a touch of priestcraft in this, but it shews the elements of a public sentiment even in Egypt; and it tends further to corroborate the validity of the appeal to existing monuments in behalf of recorded history.

'A mound of earth one foot in height satisfies that feeling of our nature which impels us to preserve from disturbance the recent remains of the dead: but a pyramid five hundred feet in height was not too tall a tomb for an Egyptian king! The varnished doll into which the art of the apothecary converted the carcase of the deceased monarch, must needs rest in the deep bowels of a mountain of hewn stone! More complete proof of the absolute subjugation of the popular will in ancient Egypt cannot be imagined, than that afforded by the fact, that so much masonry was piled for such a purpose. The pyramids could never move the general enthusiasm of the people; they could only gratify the crazy vanity of the man at whose command they were reared. These tapering quadrangles, as they were the product, so they may be viewed as the proper images of a pure despotism: vast in the surface it covers, and the materials it combines, the prodigious mass serves only to give towering altitude to—a point.

'A literature like that of Greece would have protected the Egyptians from the toils of building pyramids: had they possessed poets like Homer, historians like Thucydides, and philosophers like Aristotle, their kings would neither have dared, nor have wished to attach their fame to bare bulks of stone, displaying no trace of genius, either in the design or the execution. The Egyptian kings committed their names to pyramids, which have long since betrayed their trust. The Greeks consigned the renown of their chiefs to the frail papyrus of the Nile, and the record still endures.' pp. 164, 5.

This is eloquent writing, and it enforces sentiments which are not less just than the language in which they are conveyed, is forcible. The chapter on 'general principles applicable to questions of genuineness and authenticity,' is full of excellent matter; but a fair analysis of it would demand from us, a somewhat disproportionate space; and we have already supplied enough of extract to satisfy our readers that the volume before us is written in a high strain of composition.

In the concluding chapter, which may be considered as the application of the Author's previous inquiries, Mr. Taylor shews, that the arguments which, in all common cases, are admitted as valid proofs of genuineness and authenticity, establish *a fortiori*, the claims of the Holy Scriptures: that, in the number and antiquity of manuscripts; in extent of early circulation; in the importance attached to them by their pos-

sessors; in the respect paid to them by copyists of later ages; in the various and conflicting sentiments of those who accepted the sacred writings as the rule of faith; in the visible effects of these books from age to age; in the body of references and quotations; in the number of early versions; in the peculiar circumstances connected with the extinction, as vernacular idioms, of the languages in which the originals were written; in the means of comparison with spurious or rival compositions; in the strength of the inference from the genuineness to the credibility of the books; in all these points, the comparative weight of evidence in favour of the records of Christianity, is incontrovertibly and immeasurably greater than that which is allowed, without a scruple, in the instance of the remains of profane antiquity.

We were about to close our notice of this interesting volume with reiterating our urgent recommendation of it to our readers; but the following paragraphs have caught our eye, and both the important sentiment which they contain, and the clear and forcible expression, induce us to transcribe them into our pages.

‘When historical facts which, in their nature, are fairly open to direct proof, are called in question, there is no species of trifling more irksome (to those who have no dishonest ends to serve) than the halting upon twenty indirect arguments, while the *centre proof*—that which clear and upright minds fasten upon intuitively, remains undisposed of. In an investigation, purely historical, and as simple as any which the page of history presents, what boots it to say, that the books of the New Testament contain doctrines which do not accord with our notions of “the great system of things;” that they enjoin duties grievous and impracticable; that they favour despotism, or engender strifes? or what avails it to say, that all the professors of Christianity are hypocrites, and that therefore the religion is not true? Can these objections, or any others of a like kind, weaken that evidence upon which we believe that our island was once possessed by the Romans? But they have just and precisely as much weight in counterpoising *that* evidence, as in balancing the proof of the facts affirmed in the New Testament. If such objections were ten-fold more valid than sophistry can make them, they would not remove, alter, or impair, one single grain of the proper proof belonging to the historical proposition under inquiry.’ pp. 224, 5.

* * * * *

‘The Scriptures do indeed make a demand upon our faith; but it is exclusively in regard to facts which lie above and beyond the world with which we are conversant, and of which facts we could know nothing by the ordinary means of information. But our assent to miraculous events is demanded purely on the ground of common sense. The facts are as comprehensible as the most ordinary occur-

rences; and the evidence upon which they are attested, implies nothing beyond the well-known principles of human nature. He then who does violence to the standing laws of the present system, by rejecting this evidence, displays, not a want of faith, for that is not called for, but a want of reason. To one who affected to question the received account of the death of Julius Cæsar, we should not say "you want faith," but "you want common sense." It is the very nature of a miracle, to appeal to the evidence of universal experience, in order that, *afterwards*, a demand may be made upon faith in relation to extra-mundane facts.' p. 230.

Art. VI. *The Achievements of Prayer*; selected exclusively from the Holy Scriptures. By Joseph Fincher, Esq. 12mo. pp. 338. Price 6s. London, 1827.

WE cannot better explain the nature and design of this admirable publication, than in the words of the Editor in the Introduction.

'The first consideration is, that the presenting in one view, Prayer and the Answer to Prayer, in the words in which they are recorded, by leading us to examine into the circumstances, the situations, and the trials which were peculiar to those gracious and distinguished characters who were so eminently honoured by their Lord, may have a tendency, through the Divine goodness, to promote a spirit of prayer, causing us thereby to imbibe the fervour of their spirit, and the deep piety of their hearts.'..... 'From a careful examination of the numerous examples here presented to us, of the power and efficacy of believing prayer, and of the inestimable blessings which, through the Redeemer's intercession, it has obtained,—we are taught, that, in answer to our earnest supplications, the Lord invariably bestows (though not always according to our hopes and anticipations) abundantly more than we ask or think; and that, by attentively watching the operations of his hand in answer to our supplications, by observing these things, even we shall understand the loving-kindness of the Lord.'

From these remarks, taken in connexion with the intimation in the title-page, it will be understood, that the present volume consists of nothing more than a selection, in the order of the sacred books, of the prayers recorded in the holy Scriptures, with the account of the manner in which they were answered by God. The series commences with the prayer of Abraham, Gen. xv. 1—3, and the Lord's answer, as contained in verses 4—6. This is followed by upwards of ninety other instances of effectual prayer from the Old Testament, and above thirty from the New Testament; the words of the prayer, when recorded by the inspired writers, being given at length, but without note or comment, together with the answer.

The first thing, we think, which must strike a thoughtful person on opening the volume, is the simplicity of the plan; and his second thought will be, the copious nature of the materials. Even persons conversant with the sacred volume may not be prepared for the discovery which is thus silently and forcibly presented to them, how considerable a portion of the Scriptures is occupied with the subject, the matter, and the achievements of prayer. This volume will answer an important end, if it merely has the effect of placing this fact in its proper light, and of bringing it more generally under the attention of the Christian world. In addition to this lesson, however, it supplies a convincing mass of evidence in support of St. James's declaration, that "the fervent, effectual prayer of a righteous man availeth much." It would seem to be impossible for any one who believes in the Divine authority of the Scriptures, after inspecting this volume, to resist the conclusion, that the prayer of faith has, by a fixed law of the Divine government, an absolute efficacy;—not an inherent, indeed, or meritorious efficacy; such as originates purely in the appointment of God; yet connecting together the act of prayer and its issue, as certainly as effects follow their causes in any of the visible operations of nature. It is, in short, seen to be an historical fact, that the Almighty both hears and answers prayer. This fact being established, every hypothetical objection, every sceptical difficulty falls to the ground. It becomes unphilosophical and absurd to urge any *à priori* objections against what is ascertained to be as much a law of the Divine providence, as gravitation is a law of the physical world. And if the Scriptures be a revelation from God, this fact is ascertained, and we have at least one clear axiom to lay, as a first principle, at the foundation of theological science.

The Editor's intention has been, to make the Scriptures speak for themselves; and we warmly approve of his idea. Although, in reference to many passages, we might have been tempted to offer some explanatory or illustrative comment, we nevertheless acquiesce in his decision, as upon the whole the safest, to give only the sacred text. There are other works from which the inquirer may obtain satisfaction with regard either to any Biblical difficulties, or to the general subject.

Some of the most striking proofs of the efficacy of prayer, occur in immediate connexion with the exceptions to its prevalence, under the extraordinary circumstances which take the case out of the general rule. We may instance the intercession of Abraham for Sodom, which, though unsuccessful, *would* have prevailed, had there been ten righteous persons in the city. Again, the Divine declaration in Jer. xv. 1. (which

the passage above-mentioned serves to explain,) that though Moses and Samuel interceded, yet could not the sin of Jerusalem be forgiven, strongly implies the efficacy of their intercession on former occasions. The manner in which the request of Moses to be permitted to enter the land of Canaan, is denied, Deut. iii. 26, 7, while it supplies many other useful lessons, indirectly illustrates the mighty prevalence of prayer in all ordinary cases: even in this, an equivalent favour was bestowed. And in connexion with the prevalence of the intercessions of Moses for the children of Israel, it teaches us, that the prayers of the good on behalf of others, may be accepted and answered, when their requests for themselves are denied. To advert to one passage more; the limitation set to our prayers, or rather to our hopes, and to the warrant of faith, in 1 John v. 16, strongly implies the certain efficacy of intercessory prayer in every other case. It would seem as if the Almighty Hearer of Prayer was unwilling that his people should proffer any requests which could not be complied with, lest the assurance of their faith should be weakened; or lest the law of his operations should seem to be suspended, which connects asking with receiving, prayer with its answer, and faith with its reward.

Into considerations of this nature, Mr. Fincher's plan has not permitted him to enter; and indeed, the passages to which we have referred, do not come under the general head of the *Achievements of Prayer*. There is one highly remarkable passage, however, which ought, we think, to have found a place: it is Our Lord's declaration in Luke xviii. 7, upon which Mr. Howe has a noble sermon, illustrating the astonishing view which it presents of the condescension of God, and the efficacy of prayer. At the end of the volume, Mr. Fincher has given all the prayers of our Lord which are upon record; the prayers of the apostles for the churches; 'Thanksgivings on memorable occasions; and an Appendix, containing 'Expostulation and Rebuke addressed to those who 'neglect Prayer' (taken also from the Scriptures); 'Encouragement and Directions for Prayer,' and a Selection of Thanksgivings from the Book of Psalms. Altogether, the volume forms a highly useful manual and monitor, replete with doctrine, reproof, correction, and consolation. There is a little work of a somewhat similar nature, entitled *Clarke's Collection of Scripture Promises*, which is a great favourite with numbers of pious persons, and is in extensive circulation*. The pre-

* We take this opportunity of noticing a very neat pocket edition of this work in French, which has been published by Mr. Nisbet. The title runs thus: "L'Héritage du Chrétien; ou, un Recueil de Pro-

sent volume well deserves to be considered as a companion work; and we trust that its extended sale will amply realize the benevolent design of the pious Editor; that it will be the means of recommending the sacred volume itself to many who have hitherto slighted the perusal, as well as of enkindling or reviving the spirit, and multiplying the achievements of prayer.

Art. VII. *Outlines of an Improved System of Teaching Languages; being an Attempt to unite the Advantages of the Modern and the Ancient Methods.* By Joachin De Prati, LL.D. 8vo. 1827.

It is said, that when the celebrated Blumenbach was asked his opinion on the subject of Phrenology, his answer was: 'The good of it is not new; and the new of it is not good.' With some degree of justice, the same reply might be given to inquiries respecting the merits of what has been called the Hamiltonian or, synonymously, the New Method of Teaching Languages. The fact is, (as M. De Prati has fully shewn in the pamphlet before us,) that Mr. Hamilton's pretensions to novelty are by no means well founded. To propose doing away altogether with grammatical aid in the teaching or acquiring of languages, is, indeed, to propose what, whether new or old, is not practicable: but it seems strangely overlooked by those who have lauded so loudly Hamiltonian instruction, that Locke, a long time since, actually developed what he considered as the principles of efficient instruction, in opposition to the scholastic plans that had in his time generally obtained, and are still generally practised.

The title-page of this tract gave us considerable pleasure, inasmuch as it met our own notions long entertained, that the union of the two methods, the verbal and the grammatical, is the most likely to conduce to scholarship at once elegant and substantial.

To learn a language is, or ought to be, to learn much more than the mere language itself; and those who object to classical instruction on the ground of its inutility, take too narrow a view of its scope and design. But we feel convinced, that the objections would apply more justly, were classical instruction such as the implicit followers of Mr. Hamilton's system would make it. On the other hand, it is our firm persuasion, that causing the grammar to reflect more on previously acquired

messes, tiré de l'Ecriture Sainte. Traduit de l'Anglois du Docteur Clarke." 24mo. 2s.

words, and not confining even boys, much less adult learners, to years of mere mechanical and rote instruction, would be to smooth the way to literary attainment, and to silence the cavillers against scholastic occupation.

On the success of M. De Prati's method of instruction detailed in the pamphlet now under notice, we are not prepared to speak; but we must repeat our firm conviction that his scheme of initiation, both into the learned and the modern languages, carries with it every appearance of being well matured, and every probability of being highly successful. A modesty pervades the Writer's pages, which is very creditable; and, although he does not follow closely either the scholastic or the Hamiltonian methods, he is free to acknowledge that there is good in both, and is far from condemning either, in the spirit of dogmatism, or the language of boasting superiority.

By the following extract, our readers will be able to judge for themselves respecting the tone and temper of M. De Prati's mind, and the modest firmness with which he sets forth his pretensions.

'Let it not,' he says, 'be imagined, that the results of this system are as speedy and certain as those of a steam-engine. The sciences cannot be purchased by weight and measure; and as, in physics, it is not sufficient to supply the stomach with wholesome food, but it is also necessary that the condition of the recipient be healthy, and that due time be given for digestion, so, in the moral world, every thing depends upon the manner in which impressions are received or assimilated. Therefore, talent, application, habits of mental exertion, both in master and pupils, will have immense advantages over weakness, indolence, and mediocrity. Still I feel confident in assuming that the capabilities of the general mass of mankind are such, that, by the course of study here laid down, a proficiency equal to all useful purposes may be readily obtained, and the highest pitch of learning may be gained by intelligent and industrious pupils. Should this assumption be borne out, should the method here proposed facilitate and render agreeable the study of languages, and thereby promote the intercourse of ideas between the European nations; its author will have earned a proud reward. If he should be instrumental, however feebly and remotely, in assisting the march which the moral and political science of England is making through the realms of despotism and ignorance, or in opening to her sons the stores of arts, literature, and natural science, with which the Continent abounds, the pain of his exile (for, alas!

"Nos patriæ fines et dulcia loquimur arva,")

will be lessened. He offers, therefore, his method to the consideration of such enlightened men as are anxious for the diffusion of knowledge throughout the world. It is hoped that some one among the learned and talented members of that body will examine the method

of instruction now submitted to them ; and the Author awaits the result of such examination with that quiet confidence which arises from the conviction of having sought the truth.'

Art. VIII. *The History of the Battle of Agincourt ; and of the Expedition of Henry the Fifth into France : to which is added, the Roll of the Men-at-arms in the English Army.* By Nicholas Harris Nicolas, Esq. Sm. 8vo. pp. 555. London. 1827.

WE like these monographs. They are not, perhaps, suited to the taste of mere general readers, and yet, for any other than vitiated appetites, they are full of interest and information. They are the stuff out of which history is made ; though the waywardness of the architects too often raises a weak or grotesque superstructure, with sound and tractable materials. In the various fittings and elaborations of the finished work, much that is most valuable, and that might be made most ornamental, is cast aside or clipped away ; and thus, history is made a trim and inexpressive thing, adjusted by classical rules, made up by model and measure, but deprived of its essential character, of its bold outline, its rough and rustic details, its truth to nature, its picturesque attractiveness. Let any one, after an inspection of our elder chronicles, take up Hume, and he will not fail to perceive, that the rapid narrative of the latter, produces an impression sometimes inadequate and sometimes erroneous. The succession and the marking events are preserved, but the circumstantial peculiarities which characterize the transactions are absent. There is nothing to individualize the agents, nor to distinguish times, countries, opinions, or costume. The original picture is, it may be, crowded, gaudy, and overcharged, but the reduced copy is unfaithful : the lines are hard, the colours neutralized, the light and shade either dissipated or deepened. It requires, however, both leisure and tact, to study with relish and profit, the narrators of the olden time : there must be a considerable exercise both of patience and attention, before the habit of poring over these unsparing proserers can be fairly acquired. But when the effort has been made, and the reluctance overcome, there can be no relapse : once an antiquary, and always an antiquary.

The battle of Agincourt was, in itself, a single occurrence, illustrating the valour and steadiness of the English troops, and placing in a conspicuous light, the importance of good generalship ; but, in its moral and political consequences, it blended itself with a long train of events, contemporary and successive. It exemplified the military character of the two conflicting nations in a very striking manner,—the unshrinking

intrepidity, the desperate onset, the sustained impetuosity, the untiring exertions of the English soldier; the overweening confidence, the buoyant spirit, the fiery sallies, that render the Frenchman more formidable in assault, than in resistance or retreat. Through many a year of doubtful conflict, the day of Agincourt was well remembered by both parties; and the name of our gallant Harry is still identified with the field of his fame. But the rashness of the enterprise could not be redeemed even by the valour that averted its consequences. Whatever there might be of ability in the tactics of Henry, his strategy was miserable, and the most brilliant and decisive victory on record, gave to the conquerors no other result than a safe retreat.

With all this array of important and interesting circumstances, we were, however, not a little startled by the aspect of a volume extending to between five and six hundred pages. We soon found that, instead of a cumbrous and wearisome repository of dull details, we had a valuable collection of authorities, edited and inedited, prose and verse, appended to a main narrative, partly constructed out of the best materials, but chiefly consisting of an original statement, given by an eye-witness, and now for the first time translated from the Latin MS. in the British Museum. This first part consists, in fact, of a complete and arranged combination of all the contemporary authorities, describing 'the proceedings of the British army, from its departure until its glorious achievement of the 'Battle of Agincourt.' These statements are followed by a well executed summing up, in which the various discrepancies are subjected to a strict examination, and the medium or preferable results fairly stated. Then comes the very curious, though imperfect roll of the peers, knights, and men-at-arms who were with the king. Altogether, the book is extremely well got up; and we hope that its success may induce Mr. Nicolas to persevere in his able elucidations of our national history. There is much spirit in the description of the *melée*; and the old chronicler, who, as a priest, and of course a non-combatant, was deposited among the baggage, does not forget to take ample credit for the efficacy of his prayers.

'And now coming within reach of the enemy, the horsemen of the French posted along the flanks, began to attack our archers on both sides of the army. But, by the will of God, they were quickly compelled, amidst showers of darts, to retreat, and to fly to the hindermost ranks; with the exception of a very few who ran between the archers and the woods, yet not without slaughter and wounds: yea, with the exception also of a great many, both horses and horsemen, who were arrested in their flight by the fires, stakes, and sharp arrows, so that they could not escape far. But the enemy's cross-bow men,

who were behind the rear of the armed men and on the flanks, after the first but too hasty discharge, in which they hurt very few, retreated from the fear of our bows. And when the armed men on both sides had nearly approached to one another, the flanks of both armies (viz. ours and the adversaries) immersed into the woods at each side. But when the French nobility, who at first approached in full front, had nearly joined battle, either from fear of the arrows, which by their impetuosity pierced through the sides and beavers of their helmets, or that they might more speedily penetrate our ranks to the standards, then divided themselves into three troops; charging our battle in the three places where the standards were: and intermingling their spears closely, they assaulted our men with so ferocious an impetuosity, that they compelled them to retreat almost at spears' length; and then we who were assigned to clerical warfare, upon beholding it, fell upon our faces in veneration before the throne of God, crying out in bitterness of spirit for God still to remember us and the crown of England, and by the grace of his supreme bounty, to deliver us from this iron furnace and dire death which we had hitherto escaped. Nor did God forget the multitude of the many prayers and supplications offered up in England, through which, it is piously believed, our men quickly regaining strength, and making a brave resistance, repulsed the enemy, until they recovered the lost ground. Then the battle raged very fiercely, and our archers pierced the flanks with their arrows, and continually renewed the conflict. And when the arrows were exhausted, seizing up axes, poles, swords, and sharp spears, which were lying about, they prostrated, dispersed, and stabbed the enemy. For the mighty and merciful God, who is always wonderful in his works, who would shew his mercy to us, and who was pleased that the crown of England should, under our gracious king his soldier, and that bandful, continue invincible as of old; as soon as the armies were thus joined, and the battle began, increased our strength, which had before been debilitated and wasted for want of victuals, took away our terrors, and gave us a fearless heart: never had our elders seen the English more daringly, or intrepidly, or voluntarily charge their enemies.....In three places, where the force and host of our standards were, so great grew the heap of the slain, and of those who were overthrown among them, that our people ascended the very heaps, which had increased higher than a man, and butchered the adversaries below with swords, axes, and other weapons.'

The typography is good; and, although the marginal lines are stated to have been the result of unforeseen circumstances, we like their effect.

Art. IX. *Memoirs, including Letters and Select Remains, of John Urquhart, late of the University of St. Andrews.* By William Orme. 2 vols. 12mo. Price 10s. London. 1827.

THERE is something particularly affecting in the announcement, that this highly gifted and high-minded young man had resolved to spend his life in preaching the Gospel to the Heathen. In any station, his talents and his piety would have rendered him a shining and valuable member of the Church; and according to our limited views, individuals such as he was and promised to be, can ill be spared from the world. But, as a Missionary, he would have been indeed an accession of strength to a cause which calls for all the ability, and ardour, and mental power which can be brought unitedly to bear upon it. The qualifications of a Missionary to the Heathen have, perhaps, been under-rated; they are not of an ordinary kind; and when the intellectual and moral requisites are found in happy combination, it is not often that the faith and zeal of the individual are of that order which would prompt him to make the costly sacrifice. Such a service would seem to demand the enthusiasm of youth, combined with the maturity of age; the ardour of genius, united to the passive virtues which are usually connected with a less sanguine temperament or with long and severe mental discipline. Dr. Chalmers's account of his pupil leads us to suppose that there was in him a singular union of all these.

'All his endowments,' says the Dr., 'whether of the head or of the heart, were in the best possible keeping. For example,—he was alike literary and mathematical, and combined the utmost beauty of composition with the rigour and precision of the exact sciences. But his crowning excellence was his piety; that virtue which matured him so early for heaven, and bore him in triumph from that earth on which he hath so briefly sojourned. This religious spirit gave a certain ethereal hue to all his college exhibitions. He had the amplitude of genius, but none of its irregularities. There was no shooting forth of mind in one direction, so as to give a prominence to certain acquisitions, by which to overshadow or to leave behind the other acquisitions of his educational course. He was neither a mere geometer, nor a mere linguist, nor a mere metaphysician; he was all put together; alike distinguished by the fulness and the harmony of his powers.'

Preface.

Mr. Urquhart's views of the service to which he had in purpose devoted himself, as well as the general cast of his mind, and his mature, not premature, ability, will be seen from the following extract from his paper on the doctrine of a Gradation in Rewards and Punishments.

' We shall first, then, consider it as a *privilege*, to be permitted to labour in the cause of Christ, and we shall advert to one or two of the ways in which we can share in His sufferings, and consequently be made partakers of His glory. First, then—Jesus Christ was a martyr. He sealed his testimony with his blood.—And hence the promise, "Be thou faithful unto death, and I will give thee a crown of life." And hence the willingness, nay, the eagerness of the first disciples to gain a martyr's crown. Yes, there was a time when the followers of Him whom Pilate crucified, were proud to shew their attachment to their Master, at the expense of life itself. But those days of fiery trial are gone. And too much cause have we to fear that the spirit of martyrdom is gone along with them. That spirit of fervent love to God, and of devoted attachment to each other, which so distinguished the early Christians, as to draw forth the applauses even of their enemies, is gone with the persecution which was the cause of it; and there hath come in its room, a spirit of cold and heartless profession;—a spirit of animosity and dissention among those of whom once it was said, "Behold how these Christians love one another." The test of faithfulness unto death you cannot now make. In our land at least, the voice of persecution has long been silent. But though your faith cannot now be thus tried in reality, did you never in imagination bring your christianity to this test? After having read of the unwavering constancy of a Hamilton, or of the still more recent sufferings of a Wishart, whose memory yet lives so palpably in all that is around us, did you never ask your own hearts the question, "Would I have acted thus?" And, in the glow of enthusiastic feeling, have you not thought with the generous and warm-hearted, yet self-confident apostle, that you were ready to follow your Master to prison, and to death? Like Peter, you may indulge in the romantic thought of your attachment and your constancy; without, like him, having your feelings tried by the test of stern reality.

' But, though the crown of martyrdom is now placed beyond our reach, and in this particular we can no longer drink of the cup which Jesus drank, nor be baptized with the baptism which He was baptized with, is there no other way in which we can suffer with Christ, and consequently reign with him? Is there no other feature of the Saviour's character, whose resemblance we can yet trace upon our own? There is such a feature, one of the most prominent in all the mediatorial characters of the Son of God. Not only was he a martyr, he was also a missionary. He came on a mission to our world. He came to preach the gospel to the poor.—He was sent to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind,—to set at liberty them that were bruised,—to preach the acceptable year of the Lord. It was for this that he left the bosom of the Father. It was for this, that he emptied himself, and took upon him the form of a slave. It was for this, that he exchanged a throne of glory for a manger, and the praises of sinless angels for the revilings of sinful men. And it is in this same cause that the missionary now goes forth, leaving father and mother, and houses and lands.

‘ It has often struck us, that those very objections which are now urged against the preaching of the gospel to the heathen, might have been brought with equal plausibility against the first preaching of the gospel to our world. When you have heard the opposers of missions argue about the insufficiency of the means for the end in view, and, in support of this objection, proudly appeal to the fact, that little has yet been accomplished,—did it never occur to you, that such, in all probability, would be the reasonings of those who opposed the ministry of our Lord and his disciples ?

‘ Just picture to yourself a few poor and illiterate men, with nothing that was imposing in their outward appearance,—sometimes without a place where to lay their head,—and sometimes eating of the ears of corn, to satisfy their hunger. And when your imagination has filled up this outline of apparent meanness and poverty;—just think of the mighty revolution which they professed was to be brought about by their instrumentality ; and you may conceive the sneers of philosophic pride with which these professions would be contemplated. You may well conceive what would be the feelings of the literati of the day ;—how they would remember the vain attempts of a Socrates and a Plato, and all the master spirits of antiquity, to reform the manners even of their own countrymen ; and how they would laugh at the pretensions of an illiterate tradesman, the son of a common mechanic, who professed that the system which he taught, should one day be acknowledged by the whole world. So much for the apparent insufficiency of the means for the end.

‘ But mark,—this was not all. Think again of the little success which seemed to accompany his preaching,—think of the few followers whom he had gathered round him, after spending thirty years in the scene of his labours. And think of the inconstancy of these few, when the day of persecution arrived. The followers of Socrates stood by him, when he drank the fatal cup ; but the disciples of Jesus forsook him and fled. Think of his death as a common malefactor ; and then can you wonder, if even the most devoted of his followers thought that all was over ? And if, in the bitterness of their sorrow, they confessed to the unknown enquirer, that their hopes had died with their Master, but that once they “ trusted that this had been he who should have redeemed Israel ?”

‘ But the opposers of missions tell us, that here the means, though apparently inadequate, were not so in reality ; that the men were inspired by the Spirit of God. We immediately answer them, by applying the very same argument to the operations of the present day. The means, though seemingly inadequate, are not so in reality. We mean not to say that missionaries are inspired, but we do mean to say, that the Spirit of God accompanies their labours. He who gave the command, “ Go ye into all the world, and preach the gospel to every creature :” gave also the promise, “ And lo, I am with you always, even unto the end of the world.”

‘ But this has been a digression from our original design, though we hope not a useless one. We go on to remark, that, as there are special promises for the martyr, so are there for the faithful mission-

ary. And as there was a time when the disciples of Christ were eager to wear the crown of martyrdom, so was there a time when the pretended soldiers of the cross were eager to gain the reward which is promised to him who shall leave all for the sake of Christ. There was a time when the inhabitants of Europe rushed with one accord, to fight in what they deemed, but falsely, the cause of the Saviour. So great was the enthusiasm, that in that army there mingled men of every rank, and of every condition; the high and the low. There might be seen the crown of royalty, and the coronet of nobility, and the crested plume of knighthood, towering above the humbler array of the surrounding multitude; and there, too, might be seen the peaceful banner of the cross, floating above those who were soon to embrue their hands in the blood of their fellow-men. That was an age of zeal; but it was also an age of ignorance. The present is an age of knowledge: would it were also an age of more fervent zeal! The true soldiers of the cross are now going forth to fight; but they wrestle not against flesh and blood. And they have buckled on their armour, but it is not a material armour; and they have taken their arms, but they are not carnal weapons.

‘ But they fight against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. And they have taken unto them the whole armour of God, even the shield of faith, and the breastplate of righteousness, and the preparation of the gospel of peace. And they are armed with the sword of the Spirit, even the word of God, which is mighty through God, to the pulling down of strong holds. The faithful missionary is the true soldier of the cross. It is he that hath left father, and mother, and houses, and lands, for Christ’s sake and the gospel; and to him is the promise of a hundred-fold in this life, and in the world to come, life everlasting.

‘ But as the labours and the sufferings of the missionary resemble those of Christ, so shall his reward resemble that of our glorified Head. For what is the reward of Christ? Is it not the souls which he has ransomed?

‘ And what is the reward of the minister and the missionary? Is it not the souls whom they have been the instruments of saving? “For what,” says Paul to the Thessalonians, “for what is our hope, our joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy. Thus is it that if we attain unto the kingdom of heaven, the souls which we may have been instrumental in saving here, will in that day be as a crown of glory around us; and yet, along with ourselves, form part of that brighter crown which shall beam around the head of our glorified Redeemer; as in our solar system, the satellites revolve round their respective planets, and yet are with them borne in their mightier orbits around that brighter luminary which is the centre of the whole.

‘ There is such a thing as being saved, yet so as by fire!—such a thing as being least in the kingdom of heaven;—and even this is a thought of highest ecstasy; but there is a thought more ecstatic

still. It is the thought of an abundant entrance, and an exceeding great reward, and a crown of glory that fadeth not away, and a splendour like the shining of the stars in the firmament. Yes, to emit the faintest ray from that dazzling crown which shall ever encircle the head of the Saviour, is a thought far too glorious for human conception; but there is a thought more glorious still,—to blaze forth, the central gem of one of those brilliant clusters,—to add to the glory of the Redeemer's diadem, and yet have around us a coronet of our own.' pp. 141—8.

The paper in which these striking sentiments occur, was read to the University Missionary Society, which Mr. Urquhart was the principal means of establishing at St. Andrews, in February, 1825. He was then only in his seventeenth year,—Mr. Orme styles him in years a boy. Mere human teaching, it is justly remarked, could not have produced such excellence as is here displayed. There is a knowledge of the Scriptures, combined with an unshackled freedom of thought, truly admirable in such a youth.

'The subject,' observes his Biographer, 'is a difficult, and in some respects an original one; yet he discusses it like a person familiar with it, and who had devoted to it the leisure and application of years. It affords the most decisive proof that his zeal was not the sudden excitement of passion, or that temporary and often violent heat which is put forth by a young convert; which is sometimes in the inverse ratio of the light which is possessed, and therefore as ephemeral in its duration as it is unproductive of solid benefit to the individual himself and to others. His warmth arose from those doctrines which he so well understood, and the influence of which must ever be powerful on those who really believe them.' Vol. I. p. 156.

While we are on the subject of Missions, we must give insertion to some judicious observations, with which Mr. Orme follows up the views and reasonings contained in another paper of Urquhart's, inserted in the *St. Andrews' University Magazine*.

'What we want is, not an increase of reports of yearly proceedings, and arguments derived from the Scriptures, to persuade us that it is our duty to engage in this good work; but a condensed view of the knowledge and experience which have been acquired during the last thirty or forty years. What appear to be the best fields of labour?—what the most successful mode of cultivating them?—what the kind of agency which has been most efficient, and least productive of disappointment?—what the best method of training at home, for the labours and self-denial to be encountered abroad?—whether are detached and separate missions, or groupes of missions and dépôts of missionaries, the most desirable? These, and many other questions, require a mature and deliberate answer. The materials for such an answer exist. And can none of the officers whose time is

wholly devoted to the management of our missionary societies, furnish such a digest? Are they so entirely occupied with the details of business, as to have no time or inclination left for looking at general principles? Were more attention paid to the ascertaining of such principles, and more vigour and consistency manifested in prosecuting them, there might be less of glare and noise; but, assuredly, there would be a prodigious saving of labour, property, and life; and, in the end, a greater degree of satisfaction and real success.' p. 93.

We quite agree with Mr. Orme, that such a work would be highly valuable, and we wish that he would set about it. We cannot but think that the whole subject requires a more thorough canvassing than it has yet received. The constitution of our Missionary Societies might also be included in the general review and discussion, as well as the best means of securing a good understanding between the deliberative and the executive branches,—the degree of dependence or of independence which it is desirable that Missionary agents should possess, and the distinct province and ecclesiastical relation of the individuals so sent out by a religious association. Our societies are the strength and glory of the times; but, as their formation and constitution have been to a certain extent the result of unforeseen circumstances, rather than of premeditation and plan;—as their character is in some measure anomalous;—as general principles have sometimes had less to do in determining their proceedings, than accident, or Providential indications, or some specific case;—it cannot be quite unnecessary to take such a review of Missions as Mr. Orme recommends, and as Mr. Douglas has in part sketched out and commenced in his eloquent Hints.

It would be easy to select from Mr. Urquhart's papers, some highly interesting specimens of his powers of mind and extensive acquirements; but the feature of his character which it is most pleasing and instructive to contemplate, is his devoted zeal to the glory of his Saviour, in connexion with the salvation of men. 'It is obvious, Mr. Orme remarks,

'that to diffuse the knowledge of the gospel in the world, constituted his life and happiness. The subject pervades all his papers, runs through all his letters, and entirely at length engrossed his thoughts. In his case, it was nothing assumed or professed, but something growing out of the very principles of his faith, and constituting a chief element of his religion. He had no conception of Christianity, apart from the love of extending it. That which constituted its glory in his eyes, was its perfect adaptation to the wants and wretchedness of men; and the more he knew the evil, and the better he became acquainted with the remedy, the more powerfully he felt the obligation to preach the Gospel to every creature.'

A few extracts from Mr. Urquhart's letters, will place this prominent feature of his religion in the most striking point of view.

' July 8, 1825.

' I have been led to consider more attentively, those passages of Scripture which refer to missionary exertions; and the result has been, a deeper impression than ever, of the duty of engaging in this work. It is very true, that much has to be done at home; that there are many here, as my friend Craik writes, who "can only be considered in the light of more criminal heathens" But this is a wilful ignorance: they are not "perishing for lack of knowledge." And this argument, if carried to its full extent, would stifle missionary exertions to the very end of the world. What would have been the consequence, had the apostles resolved not to leave Jerusalem, till every one of their brethren, according to the flesh, was truly converted? The Gentiles would not have received the glad tidings of salvation at the present hour. This was not the commandment the apostles received, however; and, accordingly, they acted in a very different manner. They were to preach the gospel to all nations, *beginning* at Jerusalem. The nation of the Jews had a claim upon the first preachers of Christianity, which our countrymen have not upon us. They were not only their "brethren according to the flesh," but they were also God's chosen nation; and, as such, it was right that they should enjoy a pre-eminence over all others, in first receiving the proclamation of pardon. But, how did their brethren, the apostles, act even to this favoured nation? They made a full declaration of salvation through Christ;—they made a free tender of the mercy of Jehovah; but, by almost all, this mercy was slighted and rejected. By thus sinning against greater light, these individuals became *more criminal* even than the heathen. Did the apostles, therefore, think that they should not go forth to the heathen, till all these rejectors of the truth were convinced of the error of their ways? No; that very rejection of the gospel, by their countrymen, was a signal for their departure.—"Seeing ye *reject*, &c. behold we turn to the Gentiles." Had the gospel been proclaimed, in like manner, to *all* other nations, the apostles would have felt it their duty to have laboured assiduously among their brethren at home. But while there remained a single nation on the face of the earth, that had not received the knowledge of salvation, they felt that the parting commandment of their Master was not yet fully obeyed; and, while they lived, they made it their business, more and more fully to execute that command. But their missionary spirit died with them; and, at the present hour, that commandment remains still unobeyed. Is it difficult, in this case, to see the path of duty? Besides, I cannot see, that by preaching at home, we are hastening the coming glory of the church. God has promised, that all shall *know* him. He has not promised that all shall *serve* him. On the contrary, he has said, that He will *gather* his people out of every nation, kindred, and tongue, and people; which, evidently implies, that *all* shall *not* be his people. Far be it from me to

depreciate the work of the ministry at home. It is a most important work. But still, while there are any sitting in darkness and the shadow of death, it must yield in importance to the missionary field. Besides, who can tell what an effect our neglect of God's commandment, to preach to *all* nations, may have, in causing him to withhold his Spirit from the exertions of Christians at home?" pp. 12—14.

Feb. 4, 1826.

'I am not sorry on the whole, that hitherto my friends have all opposed my desire to preach Christ among the Heathen. Perhaps it is well that we should have to wade through a good deal of opposition, in making up our mind on a subject of such importance. There is an air of romance which invests the subject of missionary adventure, when first it is presented to the mind of the young disciple; (what Mr. Malan, in writing to my friend Mr. Adam, calls "un trait de l'imagination;") and it is well, perhaps, that this false fire should be damped by opposition. It is a principle, I believe, among the Moravians, "never to persuade any person to be a missionary." And perhaps we should still act in the spirit of this maxim, did we even carry it so far as rather to repress than to stimulate the incipient zeal of the candidate for missionary service. For surely if our desire for the work cannot stand against the remonstrances of our friends, we have every reason to think that it would soon be quenched amid the heavy and lengthened discouragements which must be met with in the work itself. If the desire to serve my Saviour among the Heathen were merely *of myself*, it is not like the fickleness of my natural disposition to have persevered in it till now, while meeting with so little encouragement. I do trust that the Spirit of the Lord has implanted this desire in my breast, and I know that He will perfect what he has begun. You speak of the difficulties connected with the work of a missionary. I can assure you, my dear friend, that as I have perused the history of former labourers, they have thickened upon my view. It is not to the natural dangers and hardships of the missionary life that I refer. It is not the prospect of encountering the diseases of an insalubrious atmosphere, with a frame that is not very robust, which affects me. If we perish in such a cause, we perish gloriously, and in this respect, we "conquer though we are slain." There is something sweet in the contemplation of suffering for Christ's sake. "If we suffer with him, we shall also reign with him." And "the more we toil and suffer here, the sweeter rest will be." These are not the difficulties that I fear. But, I confess, I do tremble when I think of the spiritual dangers,—the temptations of a heathen land, where all those barriers are broken down, which are the only safeguards of the boasted virtue of the great mass of our community, and which operate, perhaps more strongly than he is aware, in restraining those evil propensities and worldly lusts, with which even the Christian has to contend. I have been very much depressed, to find the instances of apostacy among missionaries so very numerous: and that some, who, for a long time did run well, were afterwards hindered by the lust of the flesh, or the lust of the eye, or the pride of life. While I look at this dark side of the picture,

there is nothing gives me any comfort, but a complete reliance on the faithfulness of Him who has promised that, as our day is, so shall our strength be. Oh, for a stronger faith in my Redeemer! a closer walk with my God! I see that *spirituality of mind* is the main qualification for the work of a missionary, and this is the very qualification which I feel that I most want. But I believe that He who hath given the desire to serve him, will also give the ability to fulfil that desire. I know that, though weak in myself, I am strong in him. And I will rest in the promises of his love. Christ, when he dwells in the heart by faith, can impart of his own omnipotence to weakness itself; for through Him, (may the weakest christian say,) I can do all things. I have been struck with the view you give of the pastoral office as raising up labourers. It is a view of it which I had not sufficiently considered. When we look intently at one object, it is very probable that other most interesting objects may altogether escape our notice; and so, when the mind is much occupied with the consideration of a single object, the very intensity of our attention to it may be the means of obscuring our perception of other objects equally important. Dr. Chalmers has of late plied me a good deal with the same kind of argument for remaining in this country. "You may render even to the cause of missions," he says, "perhaps greater service in raising up labourers by your preaching here." My reply to this, however, is just a reference to facts. Christianity has been long preached, and many converts have been made in our land, and the cause of Christian philanthropy, moreover, has been most ably pleaded; but notwithstanding, when labourers are called for, the eloquent advocates of missions shrink back, and scarce any are found to go forth." pp. 47—2.

March 10, 1826.

"I remember, when I first united myself to a Christian society, being much disappointed to find, that Christians, though vastly different from the world, were still weak and imperfect creatures. And so, I had been accustomed to form such a lofty conception of the character of a missionary, that I have been almost disappointed to find, from their history, that they are men of like infirmities with other Christians; and certainly, I have been a good deal depressed, to find that many of them were far from possessing that saintly devotedness and apostolic zeal which my boyish imagination had attributed to them. Indeed, I have to fear, that there was much of romance in my first thoughts of becoming a missionary;—a good deal of what Mr. Malan, in writing to my friend Mr. Adam on the subject, calls "*un trait de Pimagination*." But I trust, the detail of facts which have come under my review, has done much to dissipate this; and has, at the same time, impressed me more deeply than ever with the duty of engaging in this department of the ministerial work. The brilliant colouring of romance has faded from the picture, but its outlines seem even more strongly and broadly marked than before. I have not been discouraged by the sufferings of the missionary life;—they are borne for Christ's sake. And happy, indeed, are they, to whom it has been given on the behalf of Christ, *not only to believe on him, but also to*

suffer for his sake. Neither do I feel discouraged by the want of success;—the expectations of Christians on this subject appear to me very unreasonable. They put forth their little finger to remove a mountain, and are astonished that God does not work a miracle to reward their great exertions. But the promise of God stands sure; and though it tarry, we will wait for it. One thing, I confess, has distressed me not a little;—it is the prospect of those temptations, before which so many have fallen;—but I know it is wrong to fear. The God that enables us to stand in the midst of smaller temptations, is able, and has promised to be with us at all times. I see, that unwavering faith in God's promises, and closeness of communion with him, are among the main requisites in the character of a missionary. And in these I feel that I am very deficient. O, pray for me, my dear friend, that He who has wrought in me to will, may also fit me to perform.' pp. 64—6.

The following is one of the last letters he ever wrote, and we give it entire, on account of the admirable sobriety of judgment and spirituality of mind which it displays.

November 30, 1820.

'The important subject of your letter has been much in my thoughts, and often in my prayers, since I received it. I have felt a reluctance to write, from a feeling of the deep responsibility of influencing you in so momentous a matter, and from a consciousness of utter unfitness for the task you impose on me. On many accounts, I am not the person to advise you. The book of providence is often difficult to interpret, and I will not pretend to offer an opinion on the particular passage of it, you have laid before me in your own history. We do well to remember, however, that the devil can quote from this declaration of the Divine Will, as well as from his written word, to give effect and plausibility to his temptations. Perhaps we can never be sure that we interpret the Divine Providence aright, in deciding a doubtful question of duty, except when the mind has been duly exercised by prayer, in regard to the subject connected with the particular event, or chain of events under consideration. If the mind thus prepared, has a particular bent, which is favoured, or not opposed by external circumstances, I think, in such a case, we have rational grounds for supposing that prayer has been answered, and the desired direction has been given. Since supernatural communications have ceased, I see not how prayer can be otherwise answered. And there is no scope for the working of enthusiasm in obeying this inward impulse, when we limit it by the declarations of Scripture, and confine it to those points of conduct which, as you observe, are left undetermined by the Sacred Word. This is the course you have pursued, I doubt not. It is the course I have tried to pursue. The Lord will direct us, my dear Trail. He who has made the path plain hitherto, will direct us still. I am tired of laying plans, they have been so often frustrated. After all, I see that I have been ever too anxious about the future, and all such anxiety is useless, for the Lord will lead the blind by a way that they know not.

“My views with regard to missions, are still much the same. The gospel is for mankind, for the world; and why should one little island contain nearly all the messengers of peace? The little success in some parts is no discouragement, nor does it even shew that men had run where they were not sent. Remember the first attempts in Otaheite. Consider the continent of Asia. John Adam remains in London, preparing, I suppose, for India.” pp. 222—224.

It is the remark of Howe, cited by Mr. Orme, that ‘a brighter and more unsullied testimony is left in the minds of men, concerning such very hopeful persons as die in youth. They never were otherwise known, or can be remembered, than as excellent young persons. This is the only idea which remains of them. The lustre of that virtue and piety which had provoked nobody, appears only with an amiable look, and leaves nothing behind but a fair, alluring, and instructive example.’ Of this, the present volumes furnish a beautiful illustration. They form a memorial which it is impossible to read without feelings of deep interest; and the example which they exhibit, will, we doubt not, stir up in the minds of many young persons, a salutary emulation. An early death, however, it must be remembered, can be considered as enviable, only when it is preceded by unusual maturity of character. There are instances, as Mr. Orme remarks, and the life of Urquhart supplies one, in which the celerity of spiritual growth is such as to command general observation, and to present an analogy to the wonderful rapidity with which some of the productions of the vegetable kingdom attain their perfection in tropical regions. Such individuals are cut down because they are ripe;—we do not like to think that any further reason is supplied by the possibility of their deteriorating or even ceasing to go on towards perfection. Mr. Orme reminds us, that ‘men do not always keep up the pace at which they set out on their Christian journey.’

‘Even in the most favoured circumstances, where Christians have grown up to old age amidst all the fostering influence of situation and distinguished privileges, some circumstance may have checked the growth of holy principle, and given undue prominence to a human feature, by which the character is prevented from arriving at complete symmetry, or is made to present an aspect less inviting than what ought to belong to the mature believer. This, though no apology, accounts for the imperfect state in which we sometimes find persons who grow old in the profession of Christianity. After having passed honourably through the novitiate of the Divine life, they advance little further, disappoint the promise they originally held out, and are chilled, if not blasted, by this ungenial clime.’

We cannot deny the truth of this melancholy statement;

but it does not in the least tend to reconcile our minds to the early removal of those individuals, in whom the vital principle of growth appeared so active as to ensure a different result. In the moral world, where growth ends, decay begins. A slowness of growth indicates some original deficiency in the character. There are some who are ever learning, without arriving at the knowledge of the truth,—who are always in their non-age. The Holy Scriptures, however, always represent the Christian life as a continual growth,—a constant advance ; of the measure of which, in the individual, others may not always be competent judges. The external development of character may be more visible, as well as more rapid, in youth ; but the development of the inner man, under the silent discipline of the Great Teacher, may be proceeding with vigorous celerity, while the world knoweth it not. To ‘depart and be with Christ’ is indeed ‘far better,’ to those who, though they count not themselves to have attained perfection, can yet say with the Apostle, ‘I have fought the good fight, I have finished my course.’

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- Art. X. 1. *The Amulet ; or Christian and Literary Remembrancer.* pp. 426. 14 plates. Price 12s. in silk and case.
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WE know not how many more there may be of these elegant little annuals, which form a new feature in our literature. One more, the Keepsake, is yet to appear, which makes loftier pretensions than any of them, judging from its higher price ; resting them, however, chiefly on the superiority of its graphic embellishments. Altogether, it has been estimated, that the public will lay out upwards of fifty thousand pounds this season, in this new article of literary luxury.

We shall, on the present occasion, do little more than give our readers some account, with specimens, of the literary contents of these publications, reserving for another place our general observations on their respective embellishments as works of art.

The good effect of competition is evinced by the spirited manner in which each editor or publisher has endeavoured to improve upon his rivals or his former performance. Thus, one announces an additional plate; another has two vignettes; the Amulet comes forth in watered silk; and Friendship's Offering in still more substantial binding. Mr. Ackerman has taken our hint, too, and has somewhat improved in his plates: one at least, the Seventh Plague of Egypt by Martin, will be a favourite in the print-shops. Mr. Alaric Watts seems a little annoyed at the exertions, and what he styles the 'quackery' of some of his competitors; and he seems to consider himself obliged to puff his own work in self-defence.

'If, therefore,' he says, 'to Mr. Ackerman be due, as undoubtedly it is, the praise of having introduced books of this class into this country, I may fairly lay claim to the secondary merit of having contributed to render them what they now are.'

The public will care little, we apprehend, to whom either the primary or the secondary merit in this respect belongs, but will give their preference to the best article. Mr. Alaric Watts must recollect too the story of the organ-blower, who struck in the midst of a voluntary, because the organist had neglected to allow him his due share of merit in the joint performance. His editorial efforts would have been unavailing, without the joint contribution of engravers, poets, tale-writers, and other such inferior artists. There must, in all these cases, be one to rule the keys, and another to raise the wind. Of the plates, we have intimated our intention not to speak at present; but Mr. A. A. W. assigns a very original and naïve reason, that his *must be* at least equal to those in any similar publication.

'Nearly all the engravers of eminence of the day have been employed for the work on their own terms; and I know of no more certain mode of ensuring its graphic excellence than this. To assume that, after having pledged themselves to do their best for one employer, they would execute more "highly finished engravings" for another, would be to libel both their candour and fair dealing.'

This sounds very much as if the Editor and the Engravers had fallen out. According to this reasoning, the Literary Souvenir, if its plates be not so highly finished as those in the Keepsake, or the Amulet, or the Bijou, must be pronounced a

libel, not upon Mr. Watts, but upon the artists. The public, however, will not be satisfied with hypothetical reasoning, but will demand ocular demonstration.

But we must now proceed to notice the works before us in order of publication. The Amulet gained the start, and was first in the market, so that it was in great danger of being mistaken for a Michaelmas present, instead of a Christmas gift. It had no business to frighten us with the portentous figures, 1828, three months before the due time. This, however, is an error which time will correct, a fault which is lessening every day. Among the list of Contributors, we are pleased to recognise many old names and a few new ones of equal attraction and popularity. We are very apt to turn, in the first instance, to the contributions which have the signature of Mrs. Hemans. Should this be set down to critical partiality, we cannot help it. We must plead guilty to being very cordial admirers of this lady,—of her poetry we mean, which certainly entitles her to rank at the head of all those of their own sex whom the Muses have admitted to their intimate fellowship. Who could mistake the following exquisite verses for those of any contemporary writer? Rich alike in sentiment and imagery, they come upon the mind, as a sweetly solemn strain from the religious organ, that swells upon the ears like the voice of the cathedral.

‘ANGEL VISITS.—By MRS. HEMANS.

‘Are ye for ever to your skies departed?

Oh! will ye visit this dim world no more?

Ye whose bright wings a solemn splendour darted

Thro’ Eden’s fresh and flowering shades of yore?

Now are the fountains dried on that sweet spot,

And ye—our faded earth beholds you not!

‘Yet, by your shining eyes not all forsaken,

Man wandered from his Paradise away;

Ye, from forgetfulness his heart to waken,

Came down, high guests! in many a later day,

And with the Patriarchs under vine or oak,

Midst noontide calm or hush of evening spoke.

‘From you, the veil of midnight darkness rending,

Came the rich mysteries to the sleeper’s eye,

That saw your hosts ascending and descending,

On those bright steps between the earth and sky:

Trembling he woke, and bow’d o’er glory’s trace,

And worshipp’d, awe-struck, in that fearful place.’

‘By Chebar’s Brook ye pass’d, such radiance wearing,

As mortal vision might but ill endure;

Along the stream the living chariot bearing,

With its high crystal arch, intensely pure!

And the dread rushing of your wings, that hour,
Was like the noise of waters in their power.

‘ But in the Olive-Mount, by night appearing,
Midst the dim leaves, your holiest work was done !—
Whose was the voice that came, divinely cheering,
Fraught with the breath of God to aid his Son ?—
Haply of those that on the moonlit plains,
Wafted good tidings unto Syrian swains.

‘ Yet one more task was yours !—your heavenly dwelling
Ye left, and by the unseal’d sepulchral stone,
In glorious raiment sat ; the weepers telling,
That He they sought, had triumph’d, and was gone !—
Now have ye left us for the brighter shore ;
Your presence lights the lonely groves no more !

‘ But may ye not, unseen, around us hover,
With gentle promptings and sweet influence yet ?
Tho’ the fresh glory of those days be over,
When, midst the palm trees, man your footsteps met ?
Are ye not near when Faith and Hope rise high,
When love by strength o’ermasters agony ?

‘ Are ye not near, when sorrow unrepining,
Yields up life’s treasures unto Him who gave ?
When martyrs, all things for His sake resigning,
Lead on the march of death, serenely brave ?
Dreams !—but a deeper thought our souls may fill,
One, one is near—a Spirit, holier still !’

Mr. Montgomery will have the gallantry to forgive us for not giving him the first place in our extracts ; but he would not forgive us, were we to allow any other contributor to follow. He has given us a voyage round the world,—the Modern Traveller in verse,—a poetical index to Geography, conceived in one of his happiest moods, and executed with his accustomed spirit. As the whole series of stanzas is, however, too long for convenient citation, we must take the liberty of jumping over some of the countries.

• A VOYAGE ROUND THE WORD.—BY JAMES MONTGOMERY.

‘ Emblem of Eternity,
Unbeginning, endless Sea !
Let me launch my Soul on thee.

‘ Sail, nor keel, nor helm, nor oar,
Need I, ask I, to explore
Thine expanse from shore to shore.

‘ By a single glance of thought,
Thy whole realm’s before me brought,
Like the universe, from nought.

• • • • •

• Eager fancy, unconfined,
In a voyage of the mind,
Sweeps along thee like the wind.

• Where the billows cease to roll,
Round the silence of the pole,
Thence set out, my venturous soul!

• See, by Greenland cold and wild,
Rocks of ice eternal piled;
Yet the mother loves her child;—

• And the wildernesses drear
To the native's heart are dear;
All life's charities dwell here.

• Next, on lonely Labrador,
Let me hear the snow-falls roar,
Devastating all before.

• Yet even here, in glens and coves,
Man, the heir of all things, roves,
Feasts and fights, and laughs and loves.

• But a brighter vision breaks
O'er Canadian woods and lakes;
—These my spirit soon forsakes.

• Land of exiled Liberty,
Where our fathers once were free,
Brave New England, hail to thee!

• Pennsylvania, while thy flood
Waters fields unbought with blood,
Stand for peace as thou hast stood.

• The West Indies I behold,
Like the Hesperides of old,
—Trees of life, with fruits of gold!

• No—a curse is on the soil,
Bonds and scourges, tears and toil,
Man degrade, and earth despoil.

• Horror-struck, I turn away,
Coasting down the Mexique bay;
Slavery there hath lost the day.

• Loud the voice of Freedom spoke;
Every accent split a yoke;
Every word a dungeon broke.

• South America expands
Mountain-forests, river-lands,
And a nobler race demands.

' And a nobler race arise,
Stretch their limbs, unclothe their eyes,
Claim the earth, and seek the skies.

' Gliding through Magellan's straights,
Where two oceans ope their gates,
What a spectacle awaits!

' The immense Pacific smiles
Round ten thousand little isles,
—Haunts of violence and wiles.

' But the powers of darkness yield,
For the cross is in the field,
And the light of life reveal'd.

' Rays from rock to rock it darts,
Conquers adamantine hearts,
And immortal bliss imparts.

' Judah's cities are forlorn,
Lebanon and Carmel shorn,
Zion trampled down with scorn.

' Greece, thine ancient lamp is spent;
Thou art thine own monument;
But the sepulchre is rent,

' And a wind is on the wing,
At whose breath new heroes spring,
Sages teach, and poets sing.

' Italy, thy beauties shroud
In a gorgeous evening cloud;
Thy refulgent head is bow'd:

' Rome, in ruins lovely still,
From her Capitolian hill,
Bids thee, mourner, weep thy fill.

' Yet where Roman genius reigns,
Roman blood must warm the veins;
—Look well, tyrants, to your chains.

' Feudal realm of old romance,
Spain, thy lofty front advance,
Grasp thy shield, and couch thy lance.

' At the fire-flash of thine eye,
Giant Bigotry shall fly;
At thy voice, Oppression die.

' Lusitania, from the dust,
Shake thy locks: thy cause is just;
Strike for freedom, strike and trust.

' France, I hurry from thy shore ;
Thou art not the France of yore ;
Thou art new-born France no more.

' Great thou wast, and who like thee ?
Then, mad-drunk with liberty ;
Now,—thou'rt neither great nor free.

' Sweep by Holland, like the blast ;
One quick glance at Denmark cast,
Sweden, Russia ; all is past.

' Elbe nor Weser tempt my stay ;
Germany, beware the day,
When thy schoolmen bear the sway.

' Now to thee, to thee I fly,
Fairest Isle beneath the sky,
To my heart, as in mine eye !

' I have seen them, one by one,
Every shore beneath the sun,
And my voyage now is done.

' While I bid them all be blest ;
Britain, thou'rt my home—my rest ;
My own land, I love thee best.

There is a very pleasing poem by William Howitt, which we are induced to extract because we are gratified to find its Author writing in this strain.

' THE MISSIONARY.—BY WILLIAM HOWITT.

' My heart goes with thee, dauntless man,
Freely as thou dost hie,
To sojourn with some barbarous clan,
For them to toil, or die.
Fondly our spirits to our own
Cling, nor to part allow ;
Thine to some land forlorn has flown,—
We turn,—and where art thou ?

' Thou climb'st the vessel's lofty side,—
Numbers are gathering there ;
The youthful warrior in his pride,
The merchant in his care :
Hearts which for knowledge track the seas,
Spirits which lightly rove,
Glad as the billows and the breeze ;
And thou—the child of love.

' A savage shore receives thy treat ;
Companion thou hast none ;

The wild boughs wave above thy head,
 Yet still thou journeyest on;
 Threading the tangled wildwood drear,
 Piercing the mountain glen,
 Till wearily thou drawest near
 The haunts of lonely men.
 ' Strange is thine aspect to their eyes;
 Strange is thy foreign speech;
 And wild and strong is their surprise
 At marvels thou dost teach.
 Thy strength alone is in thy words;
 Yet armies could not bow
 The spirit of those barbarous hordes
 So readily as thou.
 ' But oh! thy heart, thou home-sick man,
 With saddest thoughts runs o'er,
 Sitting, as fades the evening wan,
 Silently at thy door.
 Yet, that poor hut upon the wild,
 A stone beneath the tree,
 And souls to heaven's love reconciled—
 These are enough for thee.'

We have already exceeded the due proportion of extract from this volume, but we must, in justice to the Editor, make room for the following very elegant and pleasing stanzas from his own pen.

‘ THE CLOUDS.

‘ When the first day-beam bless'd the sky,
 I marked the varied clouds on high,—
 The clouds through which the sun-light broke,
 As if it came from heaven, and woke
 Their sleepy shadows into smiles,
 And wooed them with a thousand wiles :—
 Those at a distance yet, were cold
 And dull and naked, after night;
 But on, toward the east, they roll'd,
 And clad them in a robe of light.
 Others, as if they lov'd to dwell
 In darkness, mov'd but slowly on,
 And when on them its brightness fell,
 But little of their gloom had gone:
 One, gloomier still, its course delays,
 As though too heavy for the sky,
 Then breaks and passes gayly by:
 While some had gathered round the rays
 That gave them hues and forms so fair,
 As loath to leave that glorious place,
 To loose their beauty, and to trace
 Their pathway through the murky air.

' I marked, when day was at its height,
Others of many a varied dye,
More fair of form, more purely bright
Than those that deck'd the morning sky;
And gaz'd, 'till over all on high,
The sun held uncontrolled sway,
And chased from heaven all gloom away,
While the few clouds that o'er it past,
No beam obscur'd, no shadow cast.

' But when the day was almost done,
The clouds were beautiful indeed,
When, from his daily duty freed,
Still in his glorious strength, the sun
Shone forth upon the twilight skies,
And graced them with his myriad dyes.
I saw the clouds that onward drew
From out the deep and distant blue,
Become all beautiful and bright,
As if to show the coming night
How great the radiance and the power,
E'en of the sun's departing hour.
They took all shapes, as Fancy wrought
Her web, and mingled thought with thought:

Some like familiar forms—the themes
Of early loves that fade to dreams;
Some were of rainbow shape and hues;
Some glisten'd, like our earth with dews;

Some were like forests, seen afar;
Some like the restless wandering star;
While some appear'd like coral caves
Half hidden by the ocean waves,
All cover'd with their snow-white spray;
Others were there, which seem'd to be
Fair islands in a dark blue sea,
Which human eyes at eve behold;
But only then; unseen by day,
Their shores and mountains all of gold.

' They vanish'd, as the night came on—
Those varied hues and forms were gone:—
But in their stead, Reflection woke,
To teach her lesson—thus she spoke:—

' " Those very clouds, so bright, so gay,
So fair—are vapours which the earth
Flung, as diseased parts away,—
Foul mists, which owe their second birth
To him who keeps his throne on high,
To bless the earth and gild the sky.
Yes! 'tis the sun whose influence brings
A change to these degraded things—

That gives them lovely forms—and then
 Deprives them of their baneful powers,
 And sends to mother Earth again,
 In gentle dews and cheering showers,
 What was her burthen and her ban.
 Man feels a change as great—when man
 Feels that immortal spark within—
 Whose might no human tongue can tell,
 Which shines to lighten and dispel
 The darkness and the weight of sin ;—
 When He, who form'd Creation's whole,
 To school and guide the human soul,
 Bids o'er the intellectual skies
 The Sun of Righteousness arise,
 And things of heaven and earth assume
 Their proper shape of light or gloom."

' Now let the contemplative mind
 Fill up the blank I leave behind ;
 And see through all Creation's plan,
 Some useful lesson taught to man ;
 Compare the changes wrought within,
 And those without—by nature wrought ;
 Compare the man who lives in sin,
 And him, by virtue led and taught.
 See how the Christian's shining light
 Makes all that once was darkness, bright ;
 And see how, like the clouds on high,
 His every feeling, every thought,
 Adorn and bless the mental sky,
 —And then his glories *never* die !'

With regard to the prose contributors,—Mr. Coleridge has thrown into a conversational form, some of his philosophical thoughts ' on old subjects,' going off into a poem, *ex improviso*, by way of finale ; Miss Mitford has given a tale, not one of her best, but, like every thing she writes, graphic and dramatic ; Mrs. Opie has furnished ' a true story ;' Dr. Walsh, a brief notice of some Coins and Medals, illustrating ecclesiastical history, which will demand a separate notice ; " May you like it" has sketched a portrait of the Earl of Strafford with his usual cleverness and spirit, but he trenches somewhat too closely upon the serious business of the historical Biographer ; and the Author of " London in the Olden Time," has given us a tale of the sixteenth century. Sandanee's Dream, communicated by Mr. Montgomery ; Amy Vernon, a very spirited sketch ; Thoughts on Slavery, by the Rev. Daniel Wilson ; Lines by Mrs. Hannah More ; another Village Sketch by Miss Mitford ; poetry by John Clare, N. T. Carrington, Delta, Dr. Raffles, the late Mrs. Barbauld, Miss Aikin, &c. may be mentioned

among the rest of the multifarious contents. Upon the whole, the Amulet for this year is a very delightful miscellany, with a very fair proportion of superior matter. Among the engravings, there is a very interesting one from 'Lord Strafford and his Secretary, by Vandyke,' in the possession of Earl Fitzwilliam; and autographs are given of the principal conspirators in the Gunpowder Plot, and the principal officers employed against the Spanish Armada.

The Literary Souvenir contains contributions from S. T. Coleridge, James Montgomery, Bernard Barton, Barry Cornwall, Mrs. Hemans, Miss Bowles, Delta, L.E.L., Allan Cunningham, Miss Mitford, John Clare, Robert Southey, Lord John Russell, Rev. T. Dale, Thomas Hood, and more than we have breath to name. It strikes us as being, on the whole, less rich in poetry than the Amulet, notwithstanding that the same names occur in the list of contributors; but, among the prose pieces, there are some of great merit and beauty. The most delightful thing in the volume, in our judgement, is 'The Little Brook and the Star,' by the Author of Solitary Hours. It is much too long to insert entire, and we are almost afraid to detach any paragraphs from their connexions; but we must venture on some extracts.

'I cannot say positively from what source the little Brook came, but it appeared to well out from beneath the hollow root of an old thorn; and collecting together its pellucid waters, so as to form a small pool within that knotty reservoir, it swelled imperceptibly over its irregular margin, and slipped away unheard—almost unseen, among massy stones, and low, entangling branches.

'Never was emerald so green—never was velvet so soft, as the beautiful moss which encircled that tiny lake; and it was gemmed and embroidered too by all flowers that love the shade. "Pale primroses that die unmarried, violets dim, but sweeter than the lids of Juno's eyes, or Cytherea's breath." Anemonies, with their fair downcast heads, and starry clusters of Forget-me-not, less darkly, brightly blue than if the sun had kissed their heavenly azure, but looking more lovingly with their pale, tender eyes into the bosom of their native rill.....The hawthorn's branches were interwoven above with those of a glorious holly; and a woodbine, climbing up the stem of one tree, flung across to the other its flexile arms; knotting together the mingled foliage with its rich clusters and elegant festoons, like a fair sister, growing up under the guardianship of two beloved brothers, and by her endearing witchery, drawing together in closer union their already united hearts.

'Beautiful there, was every season and its change. In the year's fresh morning—in May, delicious May, or opening June, if a light breeze but stirred in the hawthorn tops, down on the dimpling water came a shower of milky blossoms, loading the air with fragrance as

the late Mrs. Hemans, &c. may be mentioned

they fell. And thickly scattered on the dewy moss, lay the odorous tubes of the honeysuckle, flung carelessly away by the elfin hunters, as the last blast of the *morte*, wound through those small clarions, died away with unearthly sweetness down the moonlight glade.

'Then came the squirrel with his mirthful antics. Then, rustling through fern and brushwood, stole the timid hare; half-startled, as she slaked her thirst at the still fountain, by the liquid reflection of her own large, lustrous eyes.

'There was no lack of music round about. A song-thrush had his domicile hard by; and even at night, his mellow voice was heard, contending with a nightingale in scarce unequal rivalry. And other vocalists innumerable awoke those woodland echoes, and sweetest of all, the low, tremulous call of the ring-dove floated at intervals through the shivering foliage, the very soul of sound and tenderness.

'True it was, no unintercepted sunshine ever glittered on its shaded waters; but, just above the spot where they were gathered into that fairy fount, a small opening in the over-arching foliage admitted by day a glimpse of the blue sky; and by night, the mild, pale ray of a bright fixed Star, which looked down into the stilly water with such tender radiance as beams from the eyes we love best, when they rest upon us with an earnest gaze of serious tenderness. For ever, and for ever, when night came, the beautiful Star still gazed upon its earth-born love, still trembled, reflected on its liquid bosom; which seemed in truth, if a wandering air but skimmed its surface, to stir as if with life, in responsive intercourse with its bright visitant.

'Oh, faithful Star! Oh, happy little Brook! Who would not say so, who knows what it is to be the *one* thing cared for—thought upon—looked upon, among all the bright and beautiful things of this earth!

* * * * *

'Alas! our little Brook was an idle person; she had nothing in the world to do from morning to night; and that is the root of all evil. So, though she might have found useful occupation, (every body can if they seek it in right earnest,) she spent her whole time in peering and prying about; till, one unlucky day, what should she hit upon, but that identical peep-hole, through which, as through a telescope, she discovered with unspeakable amazement, the great pond, all glowing with the noon-day sun, the herds of cattle, and the flocks of geese so brilliantly reflected on its broad mirror.

"My stars!" ejaculated the little Brook: little thought she at that moment of the *one* faithful Star. "My stars! what can all that be? It looks something like me, only a thousand times as big. What can be shining so upon it? And what can those great creatures be? Not hares, sure, though they have legs and tails; but such tails! And those other white things that float about; they cannot be birds, for they have no legs, and yet they seem to have feathers and wings. What a life of ignorance have I led! Huddled up in this poor little dull place, visited only by a few mean humdrum

creatures, and never suspecting that the world contained grander things and finer company."

Till this unfortunate discovery, the little Brook had been well enough satisfied with her condition: contented with the society of the beautiful and gentle creatures who frequented her retreat, and with the tender admiration of her own "bright unchanging Star." But now, there was an end to all content, and no end to garrulous complaint and restless curiosity. The latter she soon found means to satisfy; for the sky-lark brought her flaming accounts of the sun, at whose court he pretended to have *les petites entrées*; and the water-wagtail, a fowl of very diplomatic genius, was despatched to ascertain the precise nature of those other mysterious objects, so bewildering to the comprehensive faculties of the curious little Brook.

The information brought by the *chargé d'affaires*, only increases Lady Brook's discontent and eager desire to see the world. Worst of all, she sickened at the sight of her own benignant Star, which continued to look down upon her as fondly and kindly as ever, still happily unconscious of her heartless estrangement. At length, Nature resolves to punish her, by granting her heart's desire. One summer morning, came two sturdy woodmen, and before nightfall they had laid open the little Brook to all the eyes of heaven. Her sensations the next day at noon, when she enjoys the full gaze of his Solar Majesty, are any thing but enviable.

"Oh, what would the little Brook have given now, for one bough of the holly or the hawthorn, to intercept those intolerable rays! or for the gentle winnowing of the blackbird's wing, or even of the poor robin's, to fan its glowing bosom. But those protecting boughs lay scattered around; those small, shy creatures had sought out a distant refuge; and my lady Brook had nothing left for it but to endure what she could not alter. "And after all," quoth she, "it's only for a little while; by and by, when his Majesty only looks side-ways at me, I shall be less overcome with his royal favour, and in time, no doubt, be able to sustain his full gaze without any of these unbecoming flutters, all owing to my rustic education, and the confined life I have hitherto led!"

In the evening, when she is beginning to gaze about with restored complacency, she exults to behold the whole train of geese waddling towards her. We shall not give the dire catastrophe which completes the ruin and degradation of the unhappy little Brook, but we must make room for the exquisitely touching close of her existence.

Just as the last sunbeam was withdrawing its amber light from that small pool, the old familiar robin hopped on the edge of the hollow pebble, and dipping his beak once and again in the diminished fount which had slaked his thirst so often and so long, dropped his russet wings with a slight, quivering motion, and broke forth into a short,

sweet gust of parting song, before he winged his way for ever from his expiring benefactress.

‘Twilight had melted into night—dark night—for neither moon nor stars were visible through the thick clouds that canopied the earth. In darkness and silence lay the little Brook; forgotten, it should seem, even by its benignant Star, as though its last drop were exhaled into nothingness, its languishing existence already struck out of the list of created things.

‘Time *had* been, when such apparent neglect would have excited its highest indignation; but time *now* was, that it submitted humbly and resignedly to the deserved infliction. And, after a little while, looking fixedly upwards, it almost fancied that the *form*, if not the radiance of the beloved Star was faintly perceptible through the intervening darkness. The little Brook was not deceived; cloud after cloud rolled away from the central heaven, till at last, the unchanging Star was plainly discernible through the fleecy vapour which yet obscured its perfect lustre. But, through that silvery veil, the beautiful Star looked down intently on its repentant love; and there was more of tenderness, of pity and reconciliation, in that dim, trembling gaze, than if the pure heavenly dweller had shone out in perfect brightness, on the frail, humbled creature below. Just then, a few large drops fell heavily from the departing cloud; and one, trembling for a moment with starry light, fell, like a forgiving tear, into the bosom of the little pool.

‘Long—long and undisturbed (for no other eye looked out from heaven that night) was the last mysterious communion of the reconciled friends. No doubt, that voiceless intercourse was yet eloquent of hope and futurity; for, though all that remained of the poor little Brook was sure to be exhausted by the next day’s fiery trial, it would but change its visible form, to become an imperishable essence. And who can tell whether the elementary nature, so purged from earthly impurities, may not have been received up into the sphere of its heavenly friend, and indissolubly united with the celestial substance?’

We scarcely recollect an instance of an allegory so well sustained, so delicately managed, and rising at last into so high a tone of pathos and beauty. There is no poetry in the volume half so touching as this; and though there are attractive names, we can find nothing that suits our mood, but some stanzas suggested by the drawing representing ‘Psyche borne by Zephyrs to the Island of Pleasure.’

‘Fearfully and mournfully
Thou bid’st the earth farewell,
And yet, thou’rt passing, loveliest one!
In a brighter land to dwell.

‘Ascend, ascend rejoicing!
The sunshine of that shore
Around thee, as a glorious robe,
Shall stream for evermore.

' The breezy music wandering
There through the Elysian sky,
Hath no deep tone that seems to float
From a happier time gone by.

' And there the day's last crimson
Gives no sad memories birth;
No thought of dead or distant friends,
Or partings—as on earth.

' Yet, fearfully and mournfully
Thou bid'st that earth farewell,
Altho' thou'rt passing, loveliest one!
In a brighter land to dwell.

' A land where all is deathless—
The sunny wave's repose,
The wood with its rich melodies,
The summer and its rose.

' A land that sees no parting,
That hears no sound of sighs,
That waits thee with immortal air—
Lift, lift those anxious eyes!

' Oh! how like *thee*, thou trembler!
Man's spirit fondly clings,
With timid love, to this, its world
Of old familiar things!

' We pant, we thirst for fountains
That gush not here below:
On, on we toil, allured by dreams
Of the living water's flow.

' We pine for kindred natures,
To mingle with our own;
For communings more full and high
Than aught by mortal known.

' We strive with brief aspirings
Against our bounds in vain;
Yet, summoned to be free at last,
We shrink—and clasp our chain.

' And fearfully and mournfully
We bid the earth farewell,
Though passing from its mists, like *thee*,
In a brighter world to dwell.

' The Last of the Barbers,' by Miss Mitford, is portrayed to the life.

' It certainly was not Will. Skinner's beauty that caught my fancy. His person was hardly of the kind to win a lady's favour, even although

that lady were only four years of age. He was an elderly man, with an infirm, feeble step, which gave him the air of being older than he was; a long, lank, stooping figure, which seemed wavering in the wind like a powder-puff;—a spare, wrinkled visage, with the tremulous appearance about the mouth and cheeks which results from extreme thinness;—a pale complexion, scanty white hair, and a beard considerably longer than beseemed his craft.

‘Neither did his apparel serve greatly to set off his lean and withered person. It was usually composed, within doors, of a faded linen jacket—without, of a grey pepper and salt coat, repaired with black; both somewhat the worse for wear, both a “world too wide for his shrunk sides,” and both well covered with powder. Dusty as a miller was Will. Skinner. Even the hat, which, by reverential application of his finger and thumb, had become moulded into a perpetual form of salutation, was almost as richly frosted as a churchwarden’s wig. Add to this, a white apron, with the comb sticking out of the pocket, shoes clumsily patched, (poor Will. was his own cobbler,) blue stockings indifferently darned, (he was his own sempstress,) and a ragged white cravat, marvellously badly ironed, (he was also his own washerwoman,) and the picture of our barber will be complete.

‘Good old man! I see him in my mind’s eye at this moment, lean, wrinkled, shabby, and poor; slow of speech, and ungainly of aspect; yet pleasant to look at, and delightful to recollect, in spite of rags, ugliness, age, and poverty. It was the contented expression of his withered countenance, the cheerful humility of his deportment, and the overflowing kindness of his temper, that rendered Will. Skinner so general a favourite. There was nothing within his small power that he was not ready to undertake for any body,—at home in every house, and conversant in every business, the universal help of the place. Poor he was, certainly; as poor as well could be; and lonely—for he had been crossed in love in his youth, and lived alone in his little tenement, with no other companions than his wig-block and a tame starling;—“pretty company,” he used to call them. But, destitute as he was of worldly goods, and although people loved to talk of him with a kind of gentle pity, I have always considered him as one of the happiest persons of my acquaintance; one who “suffered all as suffering nothing;” a philosopher rather of temperament than of reason; “the only man in the parish,” as mine host of the Swan used to observe, “who was foolish enough to take a drink of small beer as thankfully as a draught of double ale.”’

The Barber turned artificial-fly-maker, (his trade being ruined by the disuse of powder and wigs,) sitting on a monument in the church-yard beneath the lime-tree, where he might see the cricketers, while he pursued his occupation,—surrounded with a wilderness of fur and feather, hooks, bristles, shoe-maker’s wax, needles, scissors, marking silk, and ‘barge for dubbing,’—is a subject worthy of Wilkie.

‘The Dilemma of Phadrig’ is an admirable Irish story; but

an extract would be hardly intelligible, and we must not rifle the *Souvenir* of any more of its treasures. The *Stamtons*, too, whether 'fact' or not, is well told. Mr. Watts will see that we wish to do him justice, and although we think that there is room for improvement another year, we must confess that we have been gratified with his volume, and think the Preface by far the worst thing in it, unless it be the plate of *Gil Blas*. Mr. Watts will not be angry with us for much preferring his verse to his prose, especially when he writes as well as in the following stanzas.

On seeing **FLAGS** hanging in a **COUNTRY CHURCH**.

Oh! why amid this hallowed scene,
Should signs of mortal feud be found?
Why seek with such vain gauds to wean
Our thoughts from holier relics round?
More fitting emblems here abound
Of glory's bright, unfading wreath;—
Conquests, with purer triumphs crown'd;
Proud victories over Sin and Death!

Of these, how many records rise
Before my chastened spirit now,
Memorials pointing to the skies,
Of Christian battles fought below.
What need of yon stern things to shew
That darker deeds have oft been done?
Is't not enough for man to know,
He lives but through the blood of **ONE**!
And thou, mild delegate of God,
Whose words of balm, and guiding light,
Would lead us, from earth's drear abode,
To worlds with bliss for ever bright,—
What have the spoils of earthly fight
To do with themes 'tis thine to teach?
Faith's saving grace,—each sacred rite,
Thou know'st to practise as to preach.
The blessings of the contrite heart,
Thy bloodless conquests best proclaim:
The tears from sinners' eyes that start,
Are meetest records of thy fame!
The glory that may grace thy name,
From loftier triumphs sure must spring:
The grateful thoughts thy worth may claim,
Trophies like these can never bring.
Then, wherefore on this sainted spot,
With peace, and love, and hope imbued,
Some vision calm of bliss to blot,
And turn our thoughts to deeds of blood,—

Should signs of battle-fields intrude?

Man wants no trophies here of strife;

His Oriflamme—Faith unsubdued;

His Panoply—a spotless life.'

In the Forget-me-not, we have Miss Mitford again,—the companion-piece to her Village Barber, in 'A Country Apothecary.'

His predecessor, Mr. Simon Saunders, had been a small, wrinkled, spare old gentleman, with a short cough and a thin voice, who always seemed as if he needed an apothecary himself. He wore generally a full suit of drab, a flaxen wig of the sort called a Bob Jerom, and a very tight muslin stock; a costume which he had adopted in his younger days, in imitation of the most eminent physician of the next city, and continued to the time of his death. Perhaps, the cough might have been originally an imitation also, ingrafted on the system by habit. It had a most unsatisfactory sound, and seemed more like a trick than a real effort of nature. His talk was civil, prosy, and fidgetty, much addicted to small scandal, and that kind of news which passes under the name of tittle-tattle. He was sure to tell one half of the town where the other drank tea, and recollected the blanc-manges and jellies on a supper-table, or described a new gown, with as much science and unction as if he had been used to make jellies and wear gowns in his own person. Certain professional peculiarities might have favoured the supposition. His mode of practice was exactly that popularly attributed to old women. He delighted in innocent remedies—manna, magnesia, and camphor-julep; never put on a blister in his life; and would sooner, from pure compassion, let a patient die, than administer an unpalatable prescription.

It was felt, that the successor of a man so universally and deservedly popular, would have many difficulties to encounter.

'My friend, John Hallett, "came and saw and overcame." John was what is usually called a rough diamond. Imagine a short, clumsy, stout-built figure, almost as broad as it is long, crowned with a bullet head, covered with shaggy brown hair, sticking out in every direction; the face round and solid, with a complexion originally fair, but dyed one red by exposure to all sorts of weather; open good-humoured eyes of a greenish cast—his admirers called them hazel; a wide mouth full of large white teeth; a cocked up nose and a double chin; bearing altogether a strong resemblance to a print which I once saw hanging up in an ale-house parlour, of "the celebrated divine," (to use the identical words of the legend,) "Doctor Martin Luther."

The condition of a country apothecary being peculiarly liable to the inclemency of the season, John's dress was generally such as might bid defiance to wind or rain, hail or snow. If any thing, he wrapt up most in the summer, having a theory, that people were

never so apt to take cold as in hot weather. He usually wore a bear-skin great coat, a silk handkerchief over his cravat, top boots on those sturdy pillars his legs, a huge pair of overalls, and a hat, which, from the day in which it first came into his possession to that in which it was thrown aside, never knew the comfort of being freed from its oil-skin—never was allowed to display the glossy freshness of its sable youth.....He piqued himself on being a plain, downright Englishman, and on a voice and address pretty much like his apparel,—rough, strong, and warm, fit for all weathers. A heartier person never lived.

In his profession, he was eminently skilful, bold, confident, and successful. The neighbouring physicians liked to come after Mr. Hallett; they were sure to find nothing to undo. And blunt and abrupt as was his general manner, he was kind and gentle in a sick room: only, nervous disorders, the pet diseases of Mr. Simon Saunders, he could not abide. He made short work with them; frightened them away, as one does by children when they have the hic-cough; or, if the malady were pertinacious and would not go, he fairly turned off the patient. Once or twice, indeed, on such occasions, the patient got the start, and turned him off. Mrs. Emery, for instance, the lady's maid at New Place, most delicate and mincing of waiting gentlewomen, motioned him from her presence; and Miss Deane, daughter of Martha Deane, haberdasher, who, after completing her education at a boarding school, kept a closet full of millinery in a little den behind her mamma's shop, and was by many degrees the finest lady in Hazelby, was so provoked at being told by him that nothing ailed her, that, to prove her weakly condition, she pushed him by main force out of doors.

With those exceptions, Mr. Hallett was the delight of the whole town, as well as of all the farm-houses within six miles round..... He piqued himself on not needing a partner:—perhaps, a partner might not have suited him. He was sturdy and independent to the verge of a fault, and would not have brooked being called to account or brought to a reckoning by any man under the sun; still less could he endure the thought of that more important and durable co-partnery—marriage. He was a most determined bachelor; and so afraid of being mistaken for a wooer, or of incurring the reputation of a gay deceiver, that he was as uncivil as his good nature would permit, to every unwedded female from sixteen to sixty; and had nearly fallen into some scrapes on that account with the spinsters of the town, accustomed to the soft silkiness of Mr. Simon Saunders. But they got used to it—it was the man's way; and there was an indirect flattery in his fear of their charms, which the maiden ladies, especially the elder ones, found very mollifying: so he was forgiven.

Miss Mitford certainly has the art of embodying the living manners and defining individual peculiarities, in a remarkably vivid and felicitous manner. Her portraits are all genuine

characters,—and she makes us feel towards them as if they were old acquaintances. She has given us, in *Friendship's Offering*, a 'Village Story' in a somewhat different style, very simple, pleasing, and natural. Before we lay down the *Forget-me-not*, we must express our regret that such miserable trash as 'Death in the Kitchen' should have been admitted into better company. Mr. Hood is remarkably fond of joking about death. He has some stanzas in the *Souvenir*, not less objectionable, in which he is particularly facetious on the subject of drowning. On the score of good taste, to say nothing of morality, this is extremely offensive; and it is a sure sign that a man's wit runs low, when he has recourse to profaneness. Mr. Hood is capable of better things, but not one of his contributions to the volumes before us is worth extracting. There is some of his cleverness in a strange string of puns called 'The Logicians.' Even here, however, he cannot help sporting with serious things, and he appears under the extremely disadvantageous character of a mere jester.

"*Friendship's Offering*" is admirably got up, as regards the decorative part; but we cannot speak quite so highly as we could wish of all the literary materials. The principal Contributors are: Robert Southey, Esq.; L. E. L.; Miss Mitford; Mrs. Opie; Mrs. Hofland; the Rev. John Moultrie; Allan Cunningham; H. S. Van Dyk; Mrs. C. B. Wilson; Thomas Pringle; Bernard Barton; the Rev. C. Hare Townsend; T. C. Croker; J. S. Buckingham; Richard Ryan; Henry Neele; T. K. Hervey; and the Author of 'Gilbert Earle.' There are of course, with names like these, some attractive and well-written articles. We have been much pleased, for instance, with Mr. Croker's story, "The Three Advices." But the collection is not what such contributors might have made it. The following *Palinodia* is anonymous, but it is one of the most spirited things in the volume.

' There was a time, when I could feel
 All passion's hopes and fears;
 And tell what tongues can ne'er reveal
 By smiles, and sighs and tears.
 The days are gone! no more, no more,
 The cruel fates allow;
 And, though I'm hardly twenty-four,
 I'm not a Lover now.

Lady, the mist is on my sight,
 The chill is on my brow;
 My day is night, my bloom is blight,
 I'm not a Lover now!

'I never talk about the clouds;
 I laugh at girls and boys;
 I'm growing rather fond of crowds,
 And very fond of noise.
 I never wander forth alone
 Upon the mountain's brow;
 I weighed, last winter, sixteen stone,—
 I'm not a Lover now!
 'I never wish to raise a veil,
 I never raise a sigh;
 I never tell a tender tale,
 I never tell a lie;
 I cannot kneel as once I did;
 I've quite forgot my bow;
 I never do as I am bid,—
 I'm not a Lover now!
 'I make strange blunders every day,
 If I would be gallant;
 Take smiles for wrinkles, black for grey,
 And neices for their aunt;
 I've learnt to utter yours and you
 Instead of thine and thou;
 And oh! I can't endure a Blue!
 I'm not a Lover now!
 'I find my Ovid very dry,
 My Petrarch quite a pill;
 Cut Fancy for Philosophy,
 Tom Moore for Mr. Mill;
 And Belles may read, and Beaux may write;
 I care not who or how;
 I burned my Album Sunday night;—
 I'm not a Lover now!
 'When Laura sings young hearts away,
 I'm deader than the deep;
 When Leonora goes to play,
 I sometimes go to sleep;
 When Mary draws her white gloves out,
 I never dance, I vow;
 "Too hot to kick one's heels about!"
 I'm not a Lover now!
 'I'm busy now with state affairs;
 I prate of Pitt and Fox;
 I ask the price of rail-road shares;
 I watch the turn of stocks:
 And this is life! no verdure blooms
 Upon the withered bough.
 I save a fortune in perfumes;—
 I'm not a Lover now!

'I may be yet, what others are,

A boudoir's babbling fool,

The flatter'd star of Bench or Bar,

A party's chief or tool:

Come shower or sunshine,—hope or fear,—

The palace or the plough,—

My heart and lute are broken here;—

I'm not a Lover now.

Lady! the mist,' &c.

The mixture of pleasantry, satire, and an under-current of sad feeling which characterizes these stanzas, strongly reminds us of some of the songs of our elder poets.

The Winter's Wreath has, in some respects, stronger claims to our approbation than any of the rest. It is of a more decidedly moral and religious cast, its object being 'to present a volume to young persons, in which nothing injurious in example or sentiment should be introduced.' Tales and amatory verses, with all such stimulating articles, are excluded; and an attempt has been made, which does great honour to the Editor's heart, to combine the grave with the gay, the useful with the pleasing, in the attractive form of a literary album, with a more religious regard to tendency and general effect. Among the contributors will be found the names of W. Wordsworth; Mrs. Hannah More; the Rev. T. Gisborne; Mrs. Hemans, Mrs. Grant; Miss Holford; T. B. Macauley; William Roscoe; and the Rev. W. Scoresby. Speaking generally, we must say that the prose contributions are by far the most valuable; but, amid much versification that does not rise above mediocrity, there is some poetry of a higher order.

Among the engravings to this volume, there is a very interesting portrait of the late Bishop Heber; also, a view of Barley Wood, and a very beautiful one of Winandermere. We cordially recommend the volume as a most unexceptionable present to young persons.

Of the Bijou, we can say nothing, not having yet seen its contents.

ART. XI. SELECT LITERARY INFORMATION.

In the press, and will be published early in December, in 2 vols. 12mo. *The Antidote; or Memoirs of a Modern Freethinker: including Letters and Conversations on Scepticism and the Evidences of Christianity.*

The Rev. J. R. Pitman has in the press, and nearly ready for publication, in 2 vols. 8vo., a *Second Course of Sermons for the Year*, containing two for each Sunday, and one for each Holy-day. Abridged from the most eminent Divines of the Established Church, and adapted to the service of the day.

Dr. Conquest will publish early in December, a Fourth and carefully revised Edition of his *Outlines of Modern Midwifery*; and early in the Spring, a work on the *Diseases of Women and Children*.

Mr. Aspin is preparing for publication, *Urania's Mirror*, Second Part, containing Representations of the Planets; with Descriptions, and an Apparatus forming a substitute for an Orrery; the whole fitted up in an ornamental Box.

In the press, and to be published by subscription, (price 6s.) *Introductory Essays to the following Astronomical subjects: 1. Introduction: to find a Meridian Line: the Elevation of the Pole: the Height of the Equator: the Uses of Gnomons.—2. Division of Time.—3. The Shape and Dimensions of the Earth.—4. The Parallax and Refraction of the Heavenly Bodies.—5. The fixed Stars.—6. The Motion of the Sun, and its Apparent Orbit.—7. The Apparent Diameter of the Sun and Primary Planets: the Real Magnitudes of the Sun and Planets: the Distance of the Planets from the Sun.—8. The Orbits of the Planets.—9. The Motion of the Primary Planets.—10. The Motion of the Secondaries.*

Preparing for publication, *Hope Leslie, or Early Times in the Massachusetts.* By the Author of "*Redwood*;" "*A New England Tale*," &c.

In the press, *The Lady's Monitor; or Letters and Essays on Conduct, Morals, Religion, &c.* addressed to young ladies. By Lady Jane Grey, Queen Katharine, &c. &c.

A New Volume of *Tales*, by the Author of "*May you like it*," is in the press, and will appear before Christmas.

Fine Arts.—Moon, Boys, and Graves, Printers and Publishers, (Successors to Hurst, Robinson, and Co.) 6, Pall Mall, are preparing for publication, a *Complete Catalogue* of the stock of Engravings recently purchased by them from the assignees of H., R., and Co.'s estate. The Catalogue will be arranged alphabetically according to the names of the painters, and will include a variety of new works in the course of publication. It will also include complete lists of Engravings contained in the Musée François, Boydell's large and small Shakespeare, Forster's British Gallery, Tomkins's British Gallery of Old Masters, &c. &c.

Also, in the press, a *Descriptive Catalogue* of the works of that admirable artist, Wenceslaus Hollar, arranged according to their various classes, with a Biographical Account of his Life, from the MSS. of the late Messrs. Robert Graves, sen. and jun. with additions, by Francis Graves.

In the press, the *Process of Historical Proof explained and exemplified*; to which are subjoined, *Observations on the Peculiar Points of the Christian Evidence.* By Isaac Taylor, jun. Author of "*Elements of Thought*," and "*Transmission of Ancient Books*."

The following Works are in the press, by the Rev. James Hinton, A. M. and George Cox, of the Classical School at Oxford.

1. *First Steps to the Latin Classics*; comprising simple sentences arranged in a progressive series, with directions for Construing, and a *Literal Interlinear Translation*.

2. *Parsing Lessons*; containing the Grammatical and Syntactical Parsing of every word in the "*First Steps to the Latin Classics*," In 2 Parts.

3. *Easy Roman Histories*, abridged from Classical Authors; with Directions for Construing, and an Appendix, as a Companion to the "*First Steps to the Latin Classics*."

4. *A Complete Vocabulary* of all the words which occur in the "*Easy Roman Histories*;" in which the words employed with unusual meanings are pointed out by a distinct reference.

*** The "*First Steps*" may be had without the "*Interlinear Translation*," and bound up with the "*Parsing Lessons*."

